THE GOSPEL OF

PHILIP THE DEACON.

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THE Gospel OF Philip the Deacon

Claiming to be a reconstruction of the original document burned in Athens about the time of Philip's mission (say AD. 36-40), through the recall of the spiritual Memories of the Past which ever persist, and are available to mental sympathy.

Received by

FREDERICK BLIGH BOND

through the hand of

HESTER DOWDEN

* * * * * *

First Complete Edition

Embodying the narrative of the Holy Nativity, and the Messianic Constellation, the Passion, and the Resurrection of Christ, the Pentecostal Gifts and the story of the Sangreal, the Sole personal Relic of the Master remaining on Earth.

With Nine Appendices

Macoy, New York, 1932

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The Gospel of Philip the Deacon

Two persons on this side of the veil, and six more in the spheres of liberated personality, have assisted in making, with Philip, a company of nine associated in the transmission.

INTRODUCTION
TO
THE GOSPEL OF PHILIP THE DEACON

THIS WORK is put before the reading public purely as literature, relying entirely upon its intrinsic merits as a narrative and probability as an account, given in great detail, of the birth, mission, and death of the great Prophet of Christendom, Jesus of Nazareth, the Messiah foretold in the sacred writings of Israel. The doctrinal matter it contains will furnish the student with a further criterion of its reliability.

The reader is free to ignore, if he prefer to do so, any *a priori* claim to authenticity which the document itself may suggest and it were better that he should in this respect form for himself an entirely unbiassed opinion. He will then be free to consider whether the nature of the subject-matter and its treatment may not in itself constitute a proof for him that the work does in fact enshrine the veritable memories and impressions of one who lived in the life-time of Jesus and witnessed much of what He taught and did.

The work is not a translation, as its perusal will plainly shew. It is a rendering into fair English of a somewhat 'biblical' flavour of a narrative purporting to come direct from the original source; and this is obtained by a method of recovery which, though still unfamiliar to the majority of students, is now winning increasing attention in circles devoted to psychological enquiry. It is in fact the fruit of a sustained and earnest experiment in the recall of past memories through the *subconscious* channels of the mind of the living, and by the involuntary use of the hand.

Whence, then, the biblical English in which the Gospel of Philip is cast? We cannot certainly answer: for the scribe is unnamed and is only known to us as one of a group employed in the rendering of such documents into our

mother-tongue in a framework of words which might be considered suitable to the nature of the subject, to emphasize its special character as the record of a christian evangelist. Assuming the facts as stated, it would seem to be the work of one who was living some two centuries ago: but there is a blending of influences in the literary character and we seem to detect the hand of more than one intermediary in the interpretation and expression of Philip's thought.

The work is received in fair and legible manuscript, the presence of two persons, one being the actual amanuensis, being always needed for the task. From the first transcript through three successive stages of amendment the work has taken rather over two and a half years to evolve to the state of comparative perfection as a harmonious prose narrative which it now assumes. It is not perfect: for the conditions attending its transmission render anything approaching finality of perfection impracticable: but it is at least an honest and conscientious attempt to bring into being the best rendering of the mind and intention of Philip that, in our present state of knowledge and practice, is feasible to those engaged in the task.

The Gospel of Philip is here published in its entirety for the first time. A minor part of it (embracing Sections I, IV, and V.) has appeared in serial form in the pages of an English weekly, whence it was reprinted in a limited edition, and circulated among a small group of interested persons. The work came into the hands of one eminent scholar, Revd. W. O. E. Oesterley, D.D., examining chaplain to the Bishop of London, by whom it was favorably spoken of. It was also the subject of an interesting review by the premier English Church newspaper, the 'Guardian', whose reviewer, writing in the issue for Dec. 24, 1925, under the heading 'Subconscious Tradition' says:

> "In a short introduction it is stated that this writing 'claims to be a record from the 'Tree of Memory' which ever endures nothwithstanding the destruction of the material record. It claims to be inspired by Philip him-

self (i.e. Philip the Deacon of Acts vi. 5.) and to be given through the agency of intermediates, scribes or recorders, whose task it is to render the thoughts and mental images of Philip into ideas and terms familiar to the modern English mind and hence appreciable to us, ... Among the living there is sometimes a mysterious intercommunication between minds attuned to one another: and if we believe in life beyond the grave and in the continued existence of personal identity as being independent of time and space, there does not necessarily seem any *a priori* reason why such intercommunion should not take place simply because one of two attuned minds has ceased to be trammelled by the flesh. We have therefore read this book with an open unprejudiced mind. . . .The first thing that strikes us is the spirit of reverence and earnest belief which runs through the whole. While there are ambiguous passages, there is a strong emphasis on some of the fundamentals of the Christian faith: the uniqueness of the manner of Christ's birth, His dual nature, the Holy Trinity. Its character is therefore wholly different from what must have been that of the Gnostic Gospel "forged in the name of Philip the holy apostle" mentioned and quoted by Epiphanius (Haer .xxvi 13.)

"We are also struck by the absence of extravagances such as occur in abundance in the apocryphal gospels extant. As far as we have been able to see, there are no parallels at all between these and the book before us. . . .There is much in the book that impresses us; other things arouse our scepticism; the way, for instance, in which the doctrine of the Trinity is dealt with is very difficult to connect with a primitive document*. The book certainly presents an interesting phenomenon; for

*This criticism is very reasonably met by the assurance that in the apostolic period the doctrine of the Holy Trinity was never explained to the catechumen or new convert, but was reserved with other mysteries of the Faith, for the oral instruction of the advanced disciple.

whether it is what it purports to be, or whether its origin is to be sought elsewhere, it is a wonderful production—reverent, orthodox, edifying, and decidedly instructive; nevertheless not always convincing."

The opinion of the Guardian reviewer certainly would seem to warrant a confident spirit in the presentation at least of those parts of the work which came under his notice, not only to the general reader, who will feel that there may be something in the work which will repay his attention, but also to the large body of men and women attached to the several religious denominations who are earnestly looking for light upon scriptural problems and for fuller interpretations of matters either ignored or but slenderly outlined in the four canonical gospels. Whether such readers accept Philip's story of the Nativity, the Miracles, the nature of the Christhood, the Passion or the Resurrection of Christ with his extraordinary account of His post-resurrection activity in the subtle or 'spiritual' body, they will at least be impressed with the vitality and coherence of the whole narrative and its value in reconciling many of our latter-day intellectual difficulties with the traditional beliefs of Christendom.

There are new and surprising elements in the story and of these perhaps the most astonishing, and certainly one of the most beautiful, is the interweaving of the legend of the Sangreal with the scheme of the Christian revelation. This has been made the subject of a special Appendix and need not therefore be further dwelt upon here.

A few words on the genesis of the Gospel in the form now given may not be out of place. It was far from the mind of either of the persons engaged to seek the restoration of this lost record. They were, as a matter of fact, unaware that such a tale had ever existed. The recall of the Gospel was quite unexpectedly offered in the course of a series of experimental sittings for the recovery of historical data concerning the first Christian mission to Britain in the apostolic times. These in their turn had followed upon others in

which the later story of the mother-church of the English-speaking people at Glastonbury had been given. The first of these writings were more immediately concerned with certain memories of the forgotten glories of the monastic buildings long since lost and buried in oblivion. The first to be recalled were the XVIth century memories. Details of the location, the dimensions, and the architectural character of two lost chapels were offered and, to the astonishment of the antiquaries, both their foundations were brought to light by excavation, proving the writings veridical in detail and the memories accurate in an astonishing degree.* There followed, through another hand, a second series of revelations having to do with the building works of the XIIth century. These again were productive of archæological discovery.† Having now as it were given a sufficient material warrant of their accuracy, the communications take on a form in part historical and in part philosophic. Biographical studies of great English churchmen are given in a very perfect literary form. Thence the communications go back some centuries further, to those dark ages in which historical record is wanting, and which are illuminated only by the dim light of legend and tradition. And at last we emerge again into the dawn of that great era of apostolic and sub-apostolic activity which has laid the foundations of our western civilization by carrying the light first kindled in Palestine to the utmost bounds of the West.

There has been throughout these writings a plan, apparent now, but only slowly revealing itself, to bring home to us the truth that in the great Intent underlying the Christian revelation, the Light should travel from the East to the West, and that in the latter days the great evangelizing focus should be found in a nation or group of nations segregated towards the north-western verge of the known world. And the Gospel of Philip proclaims itself, in its restored and adapted form, as a message to the English-speaking people, in a time of spiritual perplexity.

*See 'The Gate of Remembrance,' by F. Bligh Bond—Blackwell Oxford. †'The Company of Avalon', by the same author.

THE GOSPEL OF PHILIP THE DEACON

I.

MAN HAS NEVER READ my tale of my most sacred Master. The script in which may tale was writ was burned in Athens; but I can restore it and will do so right willingly. Glad shall I be to send the tale into the world. I know the time is ripe for those who doubt to be restored. Glad then shall I be to give you all I know: but first, my story must be told to you.

The son of a most learned man of law was I: right rich my parents; and I lived the life that afterwards I have been taught to hold in horror. In my young days, vain was I and idle; a boy who hardly could his teachings grasp: and slothful was I—fond of food and wine, and soft and heavy living. This I tell because it gives you reason to see and understand what afterwards was wrought in me. In my tender years, wayward was I and cared not for the teachings of my father; nor did I love to pray.

Right grieved was I when in the Temple I was led. I had not need of God and my good masters; and I cared not but for plays and folly. These were my early days.

When I had come to that ripe age when youth is wont to look for woman's love, I went one day into the market-place. Among the people passed I to and fro, marking their ways and speech, and laughed out of sheer folly and the love of foolish gibes.

And lo! before me came there One whom I had never seen before: a man both tall and stately, clad in a poor garment; and in his hand he bore a whip of cords: hard

The Constellation of the Messiah

As Indicated in the "Gospel of Philp"

This conjunction of the Moon, Mars, and Venus in the Sign of the Crab is stated by an eminent astronomer to have taken place on the 27th of September B. C. 6-7, thus giving that date as the probable one for the Holy Nativity. He points out that there will again be a very close conjunction of the same three planets on the 28th of August 1932, but of course the Comet will not be present.

were they and knotted close. Dark was he, tall and powerful: like a great king his head held he proud and high. No smile was on his face: for full of wrath was he.

There followed him a crowd of men: poor were they;—tattered was their raiment. He did not cast a look on me, but spake aloud to all the market-place: "THIS IS A GENERATION" spake He "OF EVIL. THE SONG OF THE LORD HATH DIED ON THE LIPS OF HIS PEOPLE AND IN ITS PLACE VILE WORDS AND VILER THOUGHTS FILL ALL THE MINDS OF THIS MY COUNTRY. AROUSE YE!" spake He "ROUSE AND LISTEN TO MY VOICE, FOR I SHALL SEND A SOUND THROUGH ALL THIS LAND THE LIKE OF WHICH WAS NEVER HEARD BEFORE."

I asked 'Who was this man who spake with such great boldness and authority?' They told me He was Jesus the son of Mary of Bethlehem and that He called Himself the prophet of the Most High God. This, my first meeting with my Master was.

I asked His place of dwelling: none had He. They said He wandered without home or place of habitation and begged His way and food. He was a man marked down by the authoritative men who feared He would make havoc in the minds of such as dwelt in Judea. He would travel, they said, walking on sandalled feet, helping the poor and sick, and preaching to the people. And sometimes He was persecuted; and sometimes He was not seen for many days.

His followers were not men of learning. They were poor folk, coming from the lowest of the people. These never knew whither He went; for He would vanish from their company for many days and then would He suddenly appear again: and never would He permit a question to be put to Him.

I have spoken of the time when I had seen this man driving from the market-place those that sold and bought therein. When mine eyes lighted upon Him, He was angered and fear had almost overcome me. I shall now tell of that strange feeling which first drew me unto Him.

I have spoken of my life before this time and ye know

that I was but as other men: I loved well those pleasures that give joy unto youth. I was not, as some be, afraid of death, for so are not the people of my own land. But of the life that might be after death, did I not think: nor feared I the God which was spoken of in Judea—the Jehovah of the Jewish people.

The sight of the Christ was to me as a new life suddenly coming into the old one. All the thoughts and beliefs and pleasures of that life that had gone before my meeting with Him became to me but as shadows to the substance of the Life which followed after. The Christ, although He called none with more than a beckoning or a word, did yet call all those that came in His way with other meanings. The voice of Jesus was as a bell, deep-toned and clear; and no word spake He that carried not a full meaning.

Ye think of Him as one that was tender as a woman. Ye think aright: but ye must also know that with authority spake He to all, being familiar with none, no, not even unto that John that was His most dear disciple. Not with words did He call unto Him those the which did follow Him in crowds. But with the whole man He called: with the body, the which was that of a king or conqueror; with the soul, that was soft and tender as a woman is tender, but which was yet possessed of strength such as no soul possessed before; and lastly with the Spirit did He call most loudly.

The Spirit spake through Jesus and compelled those that came unto Him to see It through Him. Ye may account these words of mine as strange, but so I speak because ye have from none a true knowledge of the Christ as indeed He was; and I would have you fully understand this before I continue.

I stood upon the market-place and gazed upon this man who, though full of wrath, yet spake no evil word to them that stood around. I stood and watched Him, knowing that this was indeed the prophet which was reported as having carried on the work of John. Ye must know that after that John had been put to death, there was a feeling in Judea

that such should be a warning unto others and that any prophet that should rise up in his place could have no holding on the people. Ye remember that the Christ had been preaching in Galilee, in which country was there but little watchfulness of such as should break the laws, and there could He go about with safety: and those that followed Him, though these were not only the poor and needy but also some that were wealthy in the land, might follow Him without let or hindrance.

But in Jerusalem was it not so. Here was any that should cause disturbance or excitement among the people watched. Not openly, but in secret were such marked by them that were in the service of the rulers. Thus was it a dangerous thing for Jesus to come openly into the Temple and throw out those that were not hindered by the government of the country.

I, seeing the Christ and knowing full well of His report, would not easily fall in with His doings as ye may wot. But, seeing Him and looking in His face, which called to me from the depths of His being, I turned, leaving those that were in my company and followed after Him, being at the end of the crowd that did accompany Him. I tell you, my Brother, that then, from the first, I followed Jesus as one that dreamed: and not returning again unto my house or people, I went forth with those that had already boldly made claim to call themselves His disciples.

I will speak now shortly of the time after that my Master had died upon the tree. I was with those who followed Him at the time when He gave up the spirit unto God. Too sore was I, too frail in spirit, to stand beneath that cross or watch His pain. But afterwards, when all those dreadful days had been accomplished and He lay in that tomb of my good master Josephus, I was with the disciples.

After this, we fell on evil days. We fled before the hosts of those who were our enemies; I to Samaria, there to begin to preach the word of God unto the men of that country, who were more fitted to receive my tidings than were those

of my own land. There tarried I for many months, following in the footsteps of my Master. I begged my bread and slept upon the ground, helping, feeble as I was, the sick and those who were of hope bereft. So passed my time.

I knew that it had been given me to write of those things that I had heard and seen: and so I wrote. I knew that in my memory, if much time had passed, the Image of my Master would grow dim. So in the night when warm and still it was, wrote I. Thus was the story of the most high Son of God by my humble hand transmitted for men to read: for when the days are dry and no rain falls, the nights in Samaria are of a glow which leaves no deep darkness ever, and he who is young and can use his eyes without failing, can write or read far into the night. So with the light that never left the sky at that time of the year, my hand would write down those things which I remembered of my Master.

The tale I tell was as I heard it from the disciples, and as I had known it. All this I wrote that men might know what was the Master's bidding and what He was—how He was seen by me. We could but see the outer man and follow as the inner man might lead us.

II.

Philip speaks of the nature and significance of the Christhood of Jesus and would explain to us how we should conceive of the Holy Trinity.

I WOULD HAVE YOU FIRST KNOW the meaning of the Christ, which was not revealed in His time nor yet in that time in which were written those Gospels on which ye have built the faith ye call Christian. Ye have not understood why and in what manner it came to pass that Jesus was sent into the world wherein He abode but for a short time even as a star which falleth from the heavens and is gone in a moment. The star that ye watch and observe leaveth behind it no enduring trace in its fall: but the life of the Christ on earth did leave behind it not a trail only but a great and mighty Light that filled the whole earth with a splendour never known before.

I would first try to make plain unto you the things of the Spirit, though it is not easy to explain these unto you while yet ye are in the body. These, then, all are Spirit: The FATHER, Which made All that Is: the SON, He that Was the Spirit, infused into the body of a man: and after these, the HOLY GHOST, which is again the Spirit, sent abroad into the world unseen of men yet all powerful.

Now shall I give this mystery unto you: The Three are One; and yet Three, as are the three parts of Man himself—the Body, the Soul, and the Spirit. And of these Three, the Body is the symbol of the Christ, sent into the world filled with the Spirit which is God.

That which ye call the Holy Ghost—which did come down and rest upon men as it were tongues of fire, it is not indeed the Christ but is *That Spirit,* sent into the world: not as the person of a man, but diffused among the minds of men to the end that a greater growth and holiness may come among them.

But the Christ came indeed as a man clothed with flesh: and verily a man He was in His birth and dying. Yet not in all things as a man was He, being in truth a part of God the great Jehovah.

More fully will I speak of these matters when I come to tell of those initiations to which the Christ submitted Himself in the days which preceded His mission. This word I fain would use, because these were not ordeals as they would be to another but in each one was a closer contact made with the Spirit by the conquering of the flesh.

I would that you do fully understand this great mystery when I say that THAT which ye call the Holy Ghost was not that part of God which gave to Mary the power to bring forth child without a man: but of this will I tell you more hereafter. THAT which is above All had sent forth a purpose, this Purpose being that the Spirit should enter into the souls of men by the teaching of a Man. But that which ye call the Holy Ghost was on high together with God Who is all these Three.

When that the Christ had finished this Purpose for which He was sent forth, then must another Form of the Spirit be given unto men so that THAT which had come to them through the Christ should not fade and wither away as doth the leaf in autumn, but should live and increase to fulness. Thus was the Holy Ghost unseen by men: as a Fire which, burning in mens' hearts, nurtureth, as doth the sun, the seed that be sown therein.

They that wrote the Gospels have told that the Christ came into the flesh through the Holy Ghost: and this is true because the Three are One and the One is Three: yet ye must understand that not alone from the Holy Ghost was He conceived, but from the mighty Spirit behind, the which ye call God; and thus was He in truth the Son of God and a part of Him. Of this again must I tell you more hereafter, for here hath been a great misunderstanding.

The Spirit is behind all Being: it is the Great Strength which createth All that is: and of Its mystery knoweth none.

I, Philip, who write to you am ignorant of That which is God: for I am ignorant of that which is Life. But I am taught that the mighty Strength which throweth forth all Life can cast into the world vessels both bad and good which can be used, and also vessels that be damaged and good for nought; and at times, when this Great Strength hath spent itself in Its effort of creation, there cometh a pause; and after the pause, a cleansing Fire that must be sent into the world for the burning away of that which is foul: yea, a plague, a famine, or a war may be sent; for such are the cleansing fires of God. For there be great revolutions in the wheel of Creation. When such cleansings take place, then must the whole of one revolution of the wheel be destroyed so that this material being taken back again, the potter may mould fairer shapes therefrom on His wheel. From the beginning of the world so hath it been.

But if ye read the history of all the faiths that have gone before the faith of Christ, then shall ye see that when the world needeth cleansing, this cleansing may be done through the WATER that washeth clean as well as through destruction. That which is destroyed is destroyed through Sacrifice, and that which is cleansed is cleansed through Water which signifieth the Spirit. Thus must all they that are sent as prophets into your world suffer and teach suffering for the destruction of evil, and also must they cleanse through the Spirit the which is in them.

This cleansing, this sacrifice, must increase as the world groweth older and hath learned more of the Spirit. The Christ did not alone suffer, but many also of them that followed Him; and this not only after that He died upon the Tree, but for the centuries that were to come. Thus they that suffered after the Christ were a part of that sacrifice which was needed. But these being ordinary men, did not make so great a noise in the universe as did He Who came to be a sign and a Revelation unto men.

Brother, I would have you understand the nature of that which ye call a symbol. Behind all such lieth the Thought

that hath made all things. When a revelation is needed, then must a symbol be sent into the world such as can be seen and touched by men: for only by such means and in such manner can they believe while they are still in the flesh. The Christ came as a symbol: for He was in truth the Thought of the Creator. Yet Man in the flesh was He, in that He was set before the eyes of those that lived in His times, even as any other of them. Ye speak of Him as what ye call Divine. Even so was He: for He was sent forth for a great Purpose* straight from the Life of Him the which createth. Yet Man also was He in the flesh.

Ye call Him the Son of God: ye are all Sons of Him. All that ye see and hear and touch is of Him: the very air ye breathe is of his One Creation. Even so sent from Him was the Christ: a Purpose was He; sent in the guise of Man upon the earth and not without the pains that do beset mankind. Ye have read in all the Gospels of His great sufferings: Ye must remember that the Man had pains to bear even as ye. Even so had many more, after that He had suffered: but behind the Man was THAT the which createth, —the Purpose which was He; and this did ordain His pain: nor could He leave the world until that Purpose was fulfilled.

Think not that I. Philip, make little of my Master. I know the cause that sent Him unto you: and also know I the pains He bore in order to put behind Him that which the flesh desireth. But I can also tell you this: that He knew, in the later time of His ministry, that which was laid upon Him, and that He strove not to avoid the pain but rather to walk His road, knowing that He a symbol was and chosen for the work willed by that great Strength which lay far behind His being. This knowledge was given to Him initiations whilst yet young He was.

*Megales boules aggelos. (Isaiah. ix. 6.)

III.

Introductory to the Story of the Nativity of the Lord Jesus Christ

NOW WILL I TELL the life of the Master and this will be a light to those that do weary themselves with questionings about the Christ. First shall I write for you that which I have heard from others as a report: and after that will I give you the knowledge that I myself had while I was in the company of the Master.

For this Gospel shall I call a special scribe who shall give you in your own tongue that which I would tell, with that care which is meet for the task. Ye must not hasten me in this work; for it is of great moment to you and to the work that is to be done. I shall give you but what is true. In some matters shall I give trouble to them that believe things that have been built upon the truth,—yet built in ignorance of that which was true. But this will not work for evil, but rather for good. For that which is built in falsehood is as a poison in the minds of men: it is not wholesome in the finish but rather does it turn to hate and strife in the community.

This my Gospel shall be written so simply that children can understand the words I tell. But herein shall I give you only that which is true; for much indeed hath been built upon the truth; and now the time is come when that which happened may be given to the world even as it was, and without anything that might have been added thereto for the increase of faith. And all this that I have written I would have you read to me* for I plainly see that if ye do not read this so that my understanding may receive that which hath been written and make clear that which is difficult, so may new misunderstandings arise.

I would that I could tell you the cause of errors that do creep into my writing. These things come from different causes. If ye could hear the words I speak, ye would pass

through the minds of six others which do speak them also. And ye must know that it is also difficult for us to use your minds if they be full of foolish things which are a clogging of the road through which ye hear the words.

After that I have spoken from report of the early life of the Master, then shall ye hear of some of His miracles and ye shall understand the workings of such. Then shall I speak to you of the teachings of the Christ and explain to you many things that may be strange unto your mind. Then shall I tell you of the story of the persecution of the Christ, of His night upon the Mount of Olives, and of that time before He passed out and was hanged upon the tree; and the meeting of this shall I try to shew you.

Then shall I tell of the time after that He had risen from the dead and appeared unto some of these the which believed; and then of His ascending into heaven. I shall not give you so much of those things the which have been written already, as those things that ye cannot now understand. And ye have my promise that ye shall hear all that I heard my Master say; for it is for that I have tried to bring my memories again.

*NOTE. From the original writing a direct transcript is first made. In this there is some repetition and much in the form of question and answer. Now and then the wording is ambiguous or the meaning imperfectly transmitted. The whole is then collated and rendered in consecutive form in a second transcript which is divided into chapters. This second transcript is read aloud to Philip by the transcriber who is one of the two persons engaged in the work of recalling the words of Philip. Whilst reading, he touches the arm of the writer of the MS through whom the script is given. Her right hand holds the pen and, as the reading proceeds, Philip's comments and corrections are made. These are embodied in a third transcript and the whole is finally subjected to a fourth revision, the present version being the result. It is now believed that the text is as pure as can be hoped for in the unusual process of transmission. Philip expresses himself satisfied.

IV.

Of the Signs in the heavens that foretold the Coming of the Messiah and of the comet which heralded the Signs: Prophecies of a Virgin Birth: Caution of of the priests in proclaiming this. Of Mary and her power to conceive as a chosen vessel of the Spirit. She is misunderstood and suffers at the hands of her master.

WHEN THE TIME WAS COME in which Christ—He that was a Purpose from the Great Life behind Him—should come into the world, He came not as the Son of God, but as a man coming among his fellows. But unto the priests had it been revealed that at this time a Sign was to come in the Heavens: and at such season should a Man be born, the which was the Messiah.

Of this Coming had they for a long time been sure; measuring the heavens so that the stars should be found in a certain order at this season. For it had been given forth that when a Child should come into the world under such constellation as they had been told, then should He come not as man cometh into the world, but as the Spirit clothed in flesh: a part of the great Creator who doth dwell in the heavens as God.

Now those which prophesied did speak of the Babe as the child of a pure virgin* (*ref. Isa. vii. 14.); for so had it been in all the faiths that had come before:and thus the priests and those that were set apart to read the stars did pray that such might again be possible and that herein a miracle might take place.

When the time drew near at which the constellation should be at its height and the Child should be chosen, was there much discussion among the priests in the Temple. 'For' said they 'if we give it forth that a child is born in the due time under this constellation and that such child hath come straight from Jehovah as hath been foretold, then were it neither

meet nor wise that we proclaim the child as one born of a virgin; for such may not indeed be found'. This was so, as I was told: for none could believe it possible. Yet in the Temple at that time were there records of such a birth having happened.

Therefore said he that was the High Priest: "We shall keep all tidings of the birth here within the Temple: and if at this time a woman can be found that hath been watched from her birth onwards and kept within her house, and if such woman shall bear child and there shall be none to say that she hath sinned, then may we tell the miracle unto the people.

"But if such a woman be not found, and if she that beareth the child shall be married and shall have with her a man such as others, then also shall we keep this our knowledge still within the Temple. For now is the time ripe for the coming of the Messiah and if such cannot be found and shewn to the people, then will their faith wax faint."

I would have you know that these priests were not so traitorous as ye might think: for indeed they did not believe that the Birth might be from a pure virgin that had never known a man. But, my brother, ye know the people and how hard it is to give them even a little grain of faith. This it is that hath made the minds of them that are in authority more careful of their words. Even in our good House* did we have care not to destroy that which had taken root.

Now the Jewish people were taught from their prophets, as ye know: but this teaching came through the priesthood. And, as time wore on, much was given forth that did differ from that which had been written in the Books which were kept in the Temple. For ye must know that where there is a priesthood, there groweth much after that the first teachings are given: and not only so, but, as the first leaves are cast off from the plant, so also is much cast off from the teaching which may be difficult to explain to the minds of

*The first Christian Community in Britain.

those that do not use the pen and cannot read in the texts.

So was it in our land: and they whom ye call Sadducees were indeed the leaders of the people although more in the ordering of their daily life than in those matters in which the priesthood were instructed: for they were both priests and also what ye call men of law. Thus can ye understand that when a miracle was to be given forth, it must be on a sure foundation: for if such failed, then might the people not believe, and they might cast forth from among them those that were their instructors in the Temple.

Now the Virgin was a sign in all the faiths that had come before: and now, when the Messiah was to come into the world, the priests prayed that He that was the Son of God should come as did all that had gone before Him, being born of a virgin. Yet they, being wise, knew that such could not be, save by a miracle. So watched they. And the Constellation drew to its fulness.

But at that season, yet before it had come to its height, a great Star appeared in the heavens which was new and never seen before. Ye know that such do come into the skies from time to time and that these be looked upon by them of foolish mind as signs of war and famine. But such stars, though bright, are indeed but wandering lights which do work in the heavens without a meaning. Ye call these comets: and they affright the timorous: yet such do not affect the lives of men, nor are they sent as signs. For the Signs are written upon the heavens in Constellations of the stars which be lasting and permanent.

Now when the priests observed the mighty star in the heavens at that season when the signs were manifest that foretold the coming of the Babe, then said they among themselves 'Here is a chance that should be favourable unto us: for this star, being of so great a magnitude, will help us when the Babe appeareth. For this shall we announce to all before the Birth as a messenger from the great Jehovah'.

Ye have read the tale of how the mighty star lit upon Bethlehem and how at that time she who was there with

child, Mary the Virgin, brought forth a babe the while a man was with her who was not the father of the child. Now must I tell you the history of the Coming, and why Mary, she that was chosen as the Mother of the Child, was thought after the happening to be a virgin, although this was not so thought at the first in the coming of the Christ. This would I make clear, for that which I shall tell is not as ye have heard: yet it is indeed the truth.

MARY, she that was chosen to bear the Christ within her womb, was but a poor woman, a servant in the house of a rich merchant in the city of Jerusalem. Her kinsfolk were both of Bethlehem and Nazareth. Ye would know why she was ordained for such service. This was so for the reason that there was in Mary the power to let that which is Spirit take on flesh. This must I make plainer to your understanding; for there be many that cannot comprehend that which they have not seen. But ye know by many signs the which ye have seen* that some there be that can give birth to That which hath no parents; this being made possible by reason of a power within them to let that which is Spirit take shape from out the matter of their bodies.

Thus was it with the Mother of Christ. Unto her was given that power which can give substance and visibility to the spirit and clothe it with flesh such as that with which a man is clothed: and thus, true was the tale that told how Christ came into the world without a father such as all must have that are born in the world without a Purpose from the Life behind whose power may force that Purpose through.

This Mary was full of virtue, mild and gentle and faithful withal unto them that did require service of her: yet as the Mother of the Christ had she no gifts beyond those common to other women of her country. This Mary kept no company with her master, who was a distant kinsman of her father and whose family dwelt in Bethlehem**: but she was desired

*Addressed to the recorder of the writing.
**See Appendix.

and asked in marriage by a man of her own station, as humble as she and of her own age, being of the generation of Mary though he exceeded her in years by three or four***

Now Joseph was one that desired Mary but as a wife to care for his needs. Ye know how that she was found with child; and herein was a great shame for her, for all around did believe that she, keeping company of her master, had been shamed by him. And Joseph, he that desired her as his wife, did believe this, as did also all the others. Thus was he wroth with Mary and at first unwilling to take her into his house.

Thus was it with Mary—that she did not herself know of what nature was this child that had come unto her without that she had been with any man. Sad was she that such shame had fallen upon her not only in the eyes of him that was her master and of him also that sought her in marriage, but of those also who were of her own kin both in Bethlehem and Nazareth.

Now Mary was a woman of the town of Nazareth: for there was she born and there had she some of her own kinsfolk. But she had gone unto Jerusalem unto the service of this man that had great wealth there and it was there that she had become betrothed to Joseph, a man from her own country. But in Bethlehem also had Mary certain kinsfolk, for the merchant with whom she served was, as ye know, a distant kinsman of her father. Some of his family dwelt in Bethlehem and it was for this reason that Joseph took her to that place when his anger was aroused against her master†

Now Joseph himself was a man of Galilee being of the neighborhood of Nazareth. Thus had he known the family of Mary and thus had the betrothal taken place. I would

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***_Ibid._ Johannes affirms that Philip has adopted the wrong tradition, and that the age of Joseph exceeded that of Mary by some sixteen years.

†This passage is incorporated from supplementary notes on Mary's history given by Johannes for Philip who cannot himself supply them (see Appendix).

not have you confuse this, because the tale of the coming of the Messiah would have been different had not this story of Mary having a child by her master been known in Jerusalem. It is meet that ye should understand that this tale was not thought fitting for the Gospels: nor should I have written it in my day. But ye have asked me to explain the matter and so have I told you.

And now was Mary cast upon the world without protection. For at first were there none ready to care for her or for the child she bare within her. In this was her master most hard in his treatment of her; for he, feeling that shame had come to him through this woman, did drive her forth without any care for that which might befall her.

And now, in her need, did Joseph, he that had been desirous to wed her, come nigh unto Mary. It hath been told to me that he was wroth with her and was desirous that she should be taken unto her own people at Bethlehem so that hereafter when he should marry her as he intended to do, they should know that he had spoken the truth. For Joseph was an upright man and one who followed the customs of his religion with great firmness and severity. Thus brought he Mary unto her own people at Bethlehem with an honourable intent to marry her after the birth of her child, but desiring that these should know that he had not spoken evil of her without cause.

V.

Of the Annunciation to Mary: of the journey to Bethlehem and the Nativity of the Christ under the predicted Constellation. The Babe is born in a manger. A great company praise God.

NOW before Joseph had offered again to take Mary unto himself after the babe was born, did a dream come unto Mary. In this dream a Voice spake to her saying: "MARY THOU ART CHOSEN FOR A PURPOSE SUCH AS NO OTHER WOMAN HATH EVER ACCOMPLISHED. FEAR NOT THEREFORE: FOR THIS CHILD THE WHICH IS NOW WITHIN THEE IS INDEED A PART OF ME, SENT AS A SIGN INTO THE WORLD. FEAR NOT, BUT ARISE: FOR ONE SHALL COME TO THEE THAT SHALL HELP AND COMFORT THEE AND SHALL BE AN HUSBAND AND A FATHER UNTO THOSE CHILDREN THE WHICH WILL FOLLOW AFTER THIS."

And lo! after these words were finished, in her dream there came to Mary a vision, and in this vision did she see her side pierced through, as with a sword, so that the pain did make her cry aloud. And so pierced the sword right through the babe within her body. Then, as she cried, Mary again heard the Voice saying:

"MARY THIS THY PAIN: FOR PAIN MUST THOU SUFFER: BUT AGAIN SHALL JOY COME UNTO THEE AFTER THE PAIN. FOR THOU SHALT KNOW HEREAFTER WHEN INTO HEAVEN THY SON HATH VANISHED THAT HE IT IS THE WHICH WAS PROMISED TO THE WORLD: EVEN HE THAT IS CALLED THE MESSIAH.

AND THOU INDEED SHALT BE CALLED THE HOLY ONE, THE MOTHER THAT SHALL SORROW AND REJOICE: FOR BEHOLD! A GREAT SORROW SHALL COME UNTO THEE WHICH SHALL PIERCE THROUGH THY HEART EVEN AS THIS SWORD HATH PIERCED THY SIDE: AND IT SHALL ALSO PIERCE THE BABE WITHIN THEE THAT IS BORN WITH SORROW AT HIS ROOT AND JOY TO FOLLOW IN THE BLOSSOMING, AFTER THAT HE GOETH BACK UNTO HIS FATHER."

And Mary, waking from her dream, was comforted and no longer did she feel that desolation which had oppressed her soul. Thus when Joseph, that had sought her as a wife, did ask her sorrowfully (yet not with that anger the which had overcome him in the beginning,) that she should come with him unto the town of Bethlehem unto her own people, then did she joyfully consent, being now near unto the time in which she should be delivered of the child.

Then spake Joseph unto her whom he had sought as a wife, saying: 'Mary, ye know that many will say that ye are shamed before the world in that ye have conceived without that any man was with you save he that was the master of the house in which ye served. And your kin may also hold you in contempt if I do not give them the promise that I shall take you as my wife and shall not hold you to blame for that which hath happened. But as ye are cast out and without any that will care for you, so do I come unto you, offering my protection after that the babe is born'. This said he because Mary was indeed cast out: for, in the country of Judea was no fault more severely held in contempt than the bearing of a child without wedlock.

And further spake Joseph to Mary, saying: 'Now therefore shall ye go with me unto Bethlehem to your people, in order that the child which is about to come to you shall not be born in secret. For it were better that I should tell your kin that I hold you in no contempt. Then shall they not cast you away utterly. And I would make it plain unto all that are of your kin that I have taken you into my house in spite of that which seemeth heavy sin before the eyes of all. So haste ye, Mary, for there is but a short space before this babe shall see the world. And after that ye are delivered and all these that are akin to you are aware of that which hath taken place, then can you come unto me and I shall take you as my wife. This do I promise you in memory of the love I bare you always and as a sign that I do not count you in error'. This he said meaning 'I shall not remember your sin, the which I have forgiven you' For Joseph did

believe that Mary had sinned, yet was he willing to take her as his wife in spite of this.

So Mary, listening to Joseph, spake and said: 'It may be that in thine eyes I have sinned: but in the eyes of Him, the great Jehovah, who is over all, have I not sinned. For lo! as I lay upon my bed, a vision came unto me. And behold! a sword pierced me through my side and pierced the babe that is within me: and a Voice spake unto me, telling me that I was chosen as the Mother of Him the which is called MESSIAH. And I, having no knowledge of a man, am wronged by you and by all that are about me; for I am innocent of sin and am joyful in that I am chosen. And I am ready to take the pain together with the joy that is sent me by the great Jehovah Who is over all.'

* * * * * *

And now was the time come when the stars having reached that constellation* of which I spake, the priests were watching for the coming of the Messiah. And lo! on that day on which Joseph and Mary had begun their journey unto Bethlehem, was that great Star, which was a passing sign, seen in the heavens close above that constellation.

Thus was the priesthood in great perplexity as to what meaning should be given to this star: for it was observed that these two, the Constellation of the Messiah and that great Star that was but a traveller throughout the heavens, had rested their points above the town of Bethlehem. So it was here that the birth of Him that was the Messiah was now expected.

As they journeyed on their way was Mary restless: for she felt that That which was within her was soon to be brought forth. Yet was she not in sorrow, for she was faithful to that which she had seen and to those words which had been spoken unto her in her dream.

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*The word 'constellation' here denotes a special grouping of certain planets in one of the zodiacal signs (see Appendix for the configuration given).

When that they were come into the town was all there in commotion; for it had been given forth unto all that here, at the hour which is to you four of the clock*, should that constellation be at the point at which the birth should occur. And now were all those that had heard the news watching and feasting. Some had come from afar and thus was no housing to be found at the time when Joseph and Mary were come into this small place. And Mary, being now very nigh unto her deliverance could find no lodging or room for the night nor any welcome from those with whom she would have tarried: so, seeking out a barn, therein had they for the night to rest: and it hath been truly said that the Lord that is Christ first saw the world within a manger. For this stall, in which no beast had shelter, was the only place in which these travellers who so sorely needed rest could find room.

And there, as ye have heard, the Christ was born in those hours in which the dawn taketh light from out the sky. And the great Star was there. High in the sky was he and fading in the coming of the morn. And to some, he seemed as a Watcher of the Birth: for indeed there were those that thought him to be that constellation. Yet this was not so, as ye know. So, in that hour did Mary give birth to the Babe and that not with the pains a woman suffers at such time, but with a sweetness and an ecstasy the which had never been before.

This was told abroad; for at the moment of the birth were many present, the cry having gone forth that here, at an hour when the stars should stop their courses in the heavens—this being as the priests had told—should a man child be born unto a woman who, with her husband, was lodged within a manger. Thus had many flocked from afar to see this Babe born,—not as others in the quiet of a bed, but lodged as are the beasts upon a couch of straw.

And when, looking upon the Babe, Joseph did give forth that this a man-child was, then did the whole throng fall

down upon their knees worshipping Him that was the Messiah. And some, looking without the shed and seeing the great wandering star, shouted aloud with praise to the great Jehovah.

The planetary configuration is in the sign of the Crab (Cancer) and is in the form of a Cross of Latin type, the left or southern arm of which has at its extremity the cluster of small stars known as Praesepe (The Manger.) To the right of this are the little twin stars known to the Romans as the Aselli or little asses. This fact may be explanatory of the old tradition followed by the early painters of Nativity pictures in whtich the animals look into the manger from without.

The planetary conjunction is thus given. At the head of the Cross the Moon: at the heart, Mars: at the foot. Venus. Over all, and in line with the shaft of the cross, is the Comet. *(See Frontispiece.)*

For further details, see Appendix.

VI.

The priesthood hear the tale of Mary's shame and are in doubt and perplexity. They send messengers to warn the Kings. The Wise Men from the East come to worship. Herod also send his emissaries. The Priesthood finally decide that they will not accept the birth as being that of the Messiah. The astrologer-priests are cast out of the Temple service in consequence of this decision.

NOW THE MORN WAS COME and with this was the news sent to Jerusalem. But when the priests in the Temple had heard of the birth of the Babe, then was there in the company of these much discussion as to how the coming of the Messiah should be spread abroad. They had watched for a miracle, but not as it had been wrought through the Christ. They had looked for a monarch and would have created one such as they sought, from this Babe that should be born under the Constellation: yea, even were He born as others be. They would place Him in the temple, that He might be both Priest and King. And in truth, they expected that the babe might indeed be born as others; that is, in lawful marriage.

Now it had been resolved by the priesthood that they should send three messengers to the Babe when He should be born: and also should the ruler of Judea send three. These men should look into the birth and bring news as to whether this were indeed the Messiah or no. But ye must hear how, after a space, that great priesthood within the Temple at Jerusalem made it plain that this birth was not held by them to be the Coming of the Messiah. For their messengers, having made questioning of Mary and of Joseph, soon heard the tale of Mary's shame and of the coming of the child that was not the child of Joseph.

They therefore held converse together; and having pondered much upon the birth, were in great conflict of mind as to whether it were best that they should hold to their word in the telling of this birth as being perfect according to the reading of the stars. For they could not tell whether a child born of a woman that had sinned should be counted as having come from the great Jehovah. There was therefore great dissension within the priesthood.

For some among them would have it that under this constellation would the Messiah come into the world: these being they that, having made great study of the stars, and having been borne into the belief that under such a constellation should the Messiah appear, would not that this babe should be denied, even though his mother had been shamed. For, said these, "This was written in the Heavens, and the Heavens having no rule other than that which cometh from the great Jehovah, such rule should be obeyed. And the fault of the woman should not annul the inheritance of the Babe. Moreover, great misfortune will fall upon the priesthood if this Babe be denied."

Meanwhile was there great stir in Bethlehem around Mary and her Babe, which was there reckoned as being the true Messiah. The news of His coming had spread afar, and from one mouth to another was it passed on. And the child still lay sleeping in the manger upon his couch of straw; for none would that He be removed

from that place the which had become so holy in their eyes as coming under the Star. Ye hear in the Gospels how shepherds came from the mountains around Bethlehem to worship the Babe. These had seen that great Wonder in the heavens and such indeed did come down to see the Babe, not knowing that he was indeed the Messiah. Some of these spake of a vision of angels: yet not by the whole company were these seen, but by a few only: and thus hath the tale been preserved.

Ye have heard also how kings from countries distant from Judea did bring gifts unto the Christ, and did also worship. Here would I have you know the truth, because much hath been given you that was and that was not; and I would tell you only that which was true. These kings were rulers round about Judea; and the same had prepared themselves to come unto Bethlehem. Their coming after the Birth had been planned for, as also had been the shewing of the Star as a Sign from Jehovah. And the news had gone far and wide.

But before pilgrimages had begun, the priests, having learned of the sin of Mary and being persuaded of that which had been told them, had come to their resolve that this the child of her shame could not go forth as the new monarch and priest that was indeed the Messiah —as Him that was to Come. Nor could they receive into their Temple and into their Order one that was born without the mother which bare him had been married to her husband.

Now the news had caused great commotion in the city of Jerusalem and thus had the priesthood been placed in a great strait. For if they admitted that this child was indeed the Messiah, then was the law the which brought shame upon a woman taken in sin of no account. And if they denied the telling of the stars, then was the word sent forth from the Temple of no avail.

When therefore the news came that these rulers were ready to make pilgrimage unto Bethlehem bringing gifts

for the Babe, then did the priesthood cease from much discussion; for they knew that now the time had come when a declaration must be made unto all men as to whether this child was the true Messiah or no. So sent they messengers unto these kings saying "that such an one as he, born in shame because of the sin of his mother, was not He that should come as Monarch and Priest, but abode as any other. Thus should the kings withhold their intention."

Now these kings had been of the same mind as the people, holding that the Star having given the marking-place, the Babe born there must be the Messiah: and all being ready, these were actually preparing to set forth when the High Priest sent to them saying: "that if they made this journey to the town of Bethlehem and worshipped at the cradle of the babe, then was the mandate of the priesthood set at nought by these kings and they would be the prisoners of the Temple, having sinned against the laws of religion."

But ye would know of those Wise Men of whom Matthew hath spoken. These were indeed not the kings., These came from Persia, being of them that worship the Spirit as a Flame. These looked also for the coming of a Prophet and had heard of the birth of the Christ and of the constellation of which ye know. And they took counsel among themselves, saying: "We that have wisdom and look for a prophet, must see this wonder that is spoken of in the land of Judea and the countries round about. But this must we do in secret; for they that be followers of the Holy Fire may not come openly to worship this babe."

So were these men of a mind that three of their company should journey unto Bethlehem and see that which was accomplished. Thus did these Magi come with intent to see the child: and having a knowledge of those things that be without the world, these knew, when they saw the child, that He was one of those that be the Mani-

festation of the Rulers of the Heavens—he, indeed that should take on flesh that those that live might see the Spirit.

After that these Magi had seen and worshipped the Babe, then went they back unto their own land and there spread they abroad the news that again had a Prophet come into the world. But as ye have heard, they did not worship publicly in Bethlehem. Enquire ye however, and ye will find that they who in that land worshipped the Flame, were favorable to the religion of the Christ.

Ye will now see that Matthew hath given you a tale of two different matters. For in that little was told of the time after the birth of Christ, he hath but given you what was accounted true in his day. But in his tale is that which is true and also that which is in error.

Now Herod, before that he ordered the slaying of such children as might claim to be the Messiah, had sent unto Bethlehem certain men accounted wise at his court. These were sent as the messengers of the Tetrarch in obedience to a ruling made in the Temple which bade both the Temple and the Ruler of Judea send their messengers when the Babe should be born under the constellation. The Temple should decide all: and Herod was in fear of the magicians and astrologers that were with the priesthood: therefore that which was told by the Temple should be accepted.

These messengers of the Tetrarch were not such as could read the stars but were they such as had knowledge of the magic arts. The same did Herod send unto Bethlehem because he believed that they, by means of their wisdom, might discover whether the Babe were indeed the Messiah. These brought with them from Herod certain gifts of gold and silver which would have been offered if this were found to be so. Therefore must the gifts be in readiness.

Now these Magi from Herod were enemies of those that were in the Temple; but must they obey that which was given forth by the priesthood. These followed in

secret on the messengers from the Temple, so that all were in the town of Bethlehem at the same hour, the priests going first into the barn and these following after.

At this time were crowds about Jerusalem coming to see the child that had been born under the star and such had given Herod great fear of Him that should claim to be King over Judea if he were indeed received into the priesthood. Therefore would Herod discover for himself the nature of this Babe. Ye know that the Christ was not accepted by the priesthood as the Messiah; and the visit of these men is of no great import: for they returned to Herod saying that this babe was as any other: yet they advised that such men-children as might be claimed as having been born under the Star should die by the sword.

Thus it was resolved by the priesthood that they must tell the people that herein had there been a great fault in the reading of the stars. This they were compelled to give forth. And after this were the astrologers in the Temple very wroth. And they quarrelled with the priesthood and with the High Priest. And now came a great breaking in the priesthood; for they the which were set apart for the reading of the stars were reckoned as being next unto the inner Council: and these not having read aright—(for they must be deemed as having given the wrong moment for the birth)—must be cast out from the sanctuary as being unfitted for that office which was held to be the holiest next to that of the High Priest himself.

And a great cry was sent forth throughout the country that this child was not the Messiah, but the child of a shamed woman, and that the reading of the stars not having been made at the moment when they pointed straight to earth but at a later moment, those priests therefore which had made this misreading must be cast forth from the sanctuary for this great sin. So were they cast from out their office in the Temple.

In Bethlehem was there much murmuring among the

people: for many believed because of the wandering star the which had shewn itself in the heavens. For this being a sign and a symbol that was strange, had been taken by them as being sent straight from Jehovah. But Joseph not having faith in Mary, did give forth that the babe was not indeed the Messiah. Thus, as the days wore on, so wore away the faith the which kindleth slowly and is more easily cast out than the fire that burneth on the hearth.

So after a short space did each man wend his way again unto his work: and Joseph, because he loved this woman and because she had suffered much—being shamed before the whole country of Judea—did marry her. And thus, taking with her her Babe into his house, the Star was soon forgotten. So, in His birth, did our Lord begin His sufferings.

PART III.

THE EARLY LIFE OF JESUS

Chapter VII

Philip tells of the home life and early days of Jesus of His loneliness of mind and soul, and his silence. His spiritual knowledge sets Him apart from men.

NOW MUST I TELL of those first days of Jesus the Christ after that He was taken into the house of Joseph, I would have you remember that in my time could I but know of these early days by hearsay. These twain, Joseph and Mary his wife, dwelt apart from their fellows; she being shamed and not knowing how all this was done unto her that had been told her in her dream that she had been chosen as the Mother of the Messiah.

Mary was perplexed in her mind and might not be with the other women; for these did not regard her with pity but with contempt because of her babe. So dwelt she in her

house, caring for the child and also her husband Joseph. She was afterwards the mother of five other children that did come to her as children do; but unto these could she never bear the same love that she bore unto Jesus: this because of her vision.

Those that remembered Him in His childhood did say that Jesus as a child would not brook His mother's fondlings but bare Himself proudly and with distance: nor would He consort with other children. But ye know that this is but hearsay.

Joseph, after that children were born unto himself, did not take heed unto the child of Mary. He was a man not hard but, as I have said, stern of upbringing: and being full of the thought of that good he did unto Mary in bringing her into his house with her babe, so did he not trouble about this child as he did about those that were of his own body. Mary, she that had cares for many, had a troubled mind about this strange thing that had come unto her; and sad was she that this child, though gentle and obedient, was yet not willing to give that careful tenderness for which she wished. Thus was Jesus as a stranger among His own people, though within the house of His mother.

Of the travels which Mary and Joseph were said to have made into Egypt will I speak when next I write. Now would I give you that which I heard of the Christ whilst yet He was a child: for I would have you know of what He was made and in what manner He was different from the other children in the household; so I ask you to let me speak of Him as He was until the time in which He came forth as a prophet. Ye know that little is told you of these days of the Christ in any of the Gospels the which ye have before you. I shall give you all I can which may lead you to a more careful judgment of His character: for of this have ye no knowledge.

Ye have read in these Gospels how that the Christ was found by Joseph and Mary speaking with the priests in

the Temple and that but a child was He. This is not so, for at that time was He a youth who had already studied much. This happened after that He had entered into the Order of which I shall speak. It is true that some in my day thought that the Christ was but a child of twelve years when He spake in the Temple: but what I have told you was that which was spoken in the Temple.

The Christ was a man not, as ye think, mixing with others, but one set apart: this, not because He desired it, but because it was set down for His purpose and because all that was to come upon Him was in His mind from the beginning. Yea, He had felt that sword pierce through Him while yet in the womb He was.

Ye have been told that Mary had knowledge of those sorrows which were laid upon her. Brother, this was not so: yet she, although she had not knowledge, had yet remembrance of that Vision, and never did it trouble her mind. But this was not knowledge. Such knowledge was but in the mind of the Christ Himself, He being a part of that Great Life the which did send Him into the world even as the flame shooteth upwards. And in His mind, yet veiled from His outer knowledge, was ever the inward certainty of His mission; and it is true also that He had fear as have other men, and that He would that this sorrow might be cast from Him. Yet was this fear but of the body only and not of the Mind of Him. For the Mind of the Christ was from the beginning a part of Him whom we called Jehovah: and of Him even we, the which have been here as ye know for so long a time, can tell nothing. For this is not permitted, it being the Mystery of Life which the living may not know.

Ye must know that the child Jesus was to his mother and to his father Joseph a mystery. For he would sit for hours pondering, and Joseph would say that here was a child without the wits that a child should have. Now Joseph was sure in his belief that Jesus had come as was supposed, being the child of Mary's master: for he could not other-

wise account for this. But after she was his wife and had borne him children, he listened with patience to her tale and did not chide her as he would have done at the beginning. Yet could he not bear that Mary should hold Jesus to be different from these other children which were born to her.

But Mary being without that inner knowledge of the mind, yet believing in that Vision that had come to her, did hold that Jesus had been sent to her in a manner different from her other children. Ye must not think that Mary was different from other women except that within her there was a great calm the which had made possible the miracle that had been worked in her. Mary had faith, and faith, my Brother, is the root of Miracle. And having this faith and this inward calm, so was she fitted as a vessel which should bring the Christ into the world.

All this I tell that ye may know of what material was the house made in the which the Christ did spend His first years of life: for this hath not been told. Of what hath been told, much is true but some is not faithfully recorded. But what hath not been told is that which I am sent to give you now.

VIII.

Of the birth of John the Baptist the child of Elizabeth, a kinswoman of Mary. Of his gifts of prophecy. Of the slaughter of the male children by Herod and the flight of Joseph and Mary.

NOW MARY, she that was the Mother of the Christ, had a kinswoman the which had also borne a son, this being he of whom you have heard in the Gospels that he was called the Baptist. Ye have heard also that this John was the son of Elizabeth in her old age. This is true and yet again not true: for this woman was without child until that time and then only did she find herself with child: yet not as a miracle as it hath been told, but as a woman may have a child in middle life and before her time is past.

This John was born before the Christ and he was afar from Bethlehem at that time and never in His childhood did the Christ lay eyes upon him. Therefore he that was called the Baptist had no knowledge of his kinsman Jesus. And what had come to John from the Spirit was not taught him but was within him. Ye know that he had a gift of prophecy as had many that had gone before him: and ye may have knowledge of what that meaneth.

This Prophecy is an inner seeing, which can pierce through that which seemeth to men to be the present time: and the clearer the vision of the prophet, the farther can he pierce into the future. Moreover I would have you know that unto John was this inner vision given that he might fulfil a part of that great Purpose of which I have spoken: so that he was as a tool which helpeth in the carving of an image. Thus was John, and in his childhood had he many dreams and visions the which were not as those that do often come to children.

Not as the Christ was John: for he was a man as other men, save that he had a farther sight and knowledge than

they. Such do ye call prophets, and ye call the Christ a prophet: but I would that ye understand that different were these two. For the Christ was a Purpose and was sent from the GOD Which is behind All.

But ye must now be told that of these great Purposes were there three. And in each of these three were there three Persons. Of the Trinity that came first was Moses the first of the three: then Elias: and John the third of the messengers, which did bring the news of the Second Trinity of the Spirit.

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Now ye would know whether the tale be true that Herod according to the counsel of his wise men ordered a massacre of the men-children in Judea and how the Christ escaped this slaughter. In this matter hath there been misunderstanding: for ye have seen that some that have written of the Christ have spoken of this massacre and some have not. This can I explain: for part of it is true and other part not set down truly.

After that there had been this great commotion in the Temple and while yet the Christ an infant was, they that did look for a Messiah did dispute among themselves as to whether such had already come or was to come. This then coming to the ears of Herod—he that was hated in the land—his heart was filled with fears. Therefore held he counsel with them that were about him and spake he with certain of those magicians whom as ye know he had before sent to Bethlehem that they should bring him their report.

Now these counselled together that it should be given forth that as there might be much mistake as to this Messiah or King which was expected in the land, so should any be slaughtered which laid claim to be this king. Thus was Mary much frightened in her heart for her young son: and so did she beseech her husband Joseph that for a time they might make a flight into some distant land. Ye know that in those days was journeying difficult and that to travel into the land of Egypt would indeed have been almost impossible for these

people which were poor and needy.

These therefore journeyed into the mountains round about Nazareth, hiding themselves for a time until the priesthood, being aware of this the intention of Herod (who had already made slaughter of several men-children so that these should serve as token to others),—did make it plain that the stars being in no condition to promise another coming of a Messiah, none such should at this time be expected. Thus came peace again and Mary and Joseph, together with their babe, abode in Nazareth.

I would further tell of that which I have heard from others of the youth of the child Jesus. Ye know that Joseph being but a poor man, a carpenter by trade, did lead but a meagre existence: for, as years went on, each year brought him a child, until these children together with Jesus counted six in all. Thus was the household poor: and Joseph, though not a harsh or unkind father, did ever make a difference between those that were his own children and the other that had been born to Mary.

Thus Jesus, being a strange child, not full of words nor asking for tenderness from those the which were about him, and not having need of the company of other children, was distant from his home for days together, tending the sheep upon the hills round about Nazareth together with the shepherds.

And after that he had come to an age in which he could go forth into the world, being then a youth of an age to labour, he bade farewell unto his mother, promising that he would come again from time to time, and asking that he might have such monies as should carry him into the city of Jerusalem, there to learn a trade.

IX.

Jesus goes into the wilderness and is taught by a Brotherhood living in seclusion. He undergoes temptation in preparation for His ministry and is sent into Egypt to learn the wisdom of that land.

BUT LITTLE COULD I HEAR about the Christ and what passed concerning Him during those years that went before His mission: for all this was a mystery to many and, as ye see, those that have written of Him could tell nothing of the time before He went forth as a prophet. But this can I tell. After that He had departed first from Nazareth, leaving the house of his mother, He went not to Jerusalem as he had intended, for the seeking of a trade: for in His heart he came to know that for Him such could not be, for this would not be fitting for His ministry.

It was believed that in His wanderings upon the mountains at that time He had met one that was of a brotherhood or order that was bent upon the study of the Wisdom and Knowledge which could be gathered from those religions of the world that had gone before His time. This Brotherhood dwelt in the desert places, having no fixed abode, but moving about from place to place as the Spirit might direct them. These Brethren were men of learning that had been drawn, not from the common people, but from them that had wealth; and these had journeyed forth seeking for knowledge of that which ye call philosophy.

Of this Order but little was known in my day, save that some were novices in the Order and others which had travelled far and had gained knowledge of Greece and Egypt and of other faiths, were their teachers. And as the novices grew in wisdom, these were again sent forth to journey to other lands. Of these was Jesus. This is certain and a truth: for He had an inner knowledge and a wisdom not such as others had; and further had He a learning of all that men could know in our day. Of these days of His youth spake

He but little, but in all He said was there knowledge of all that could be known.

This Order was one of learning and contemplation. The brethren spake seldom among themselves but as was meet for their teaching. They dwelt as the anchorites of a later time, fasting and praying much. Their prayers were offered, not to Jehovah of Judea, but to the God Who hath created all Creating—all religions as well as the world and all that dwells therein. These prayed for further knowledge. They looked on death as a reward for toil, those that were taken from among them being accounted blessed as having gained to a wisdom which should fit them to go onward into a yet fuller wisdom.

Ye must not confound these brethren with any creed. These had but faith in learning and in gathering from the wisdom of the world the truth which lay therein.

The Christ would journey back to His mother from the wilderness and being asked by Joseph of His wanderings and of His trade, would answer nothing. To Him Mary would, in her tenderness, put questions, but to these would Jesus not reply, telling her that to Him was given His work and He would fulfil that which was laid down for Him. And she, believing in her dream the which came to her again and again, and also knowing that none could explain the mystery of His birth, both loved and feared Him.

Not in unkindness was Jesus silent: but He could never have those ties that another should have. He was ever gentle to His mother and cared for her, never allowing one of the other children of Joseph to treat her with any unkindness. But He was not one that at any time could permit fondlings of the body, nor would He allow any enquiry to be made of Him as to whither He went or whence He had come.

I have heard from some that saw Him when a youth, that tall He grew and strong: dark in the face and powerful in build: and in all was He not as the other men about Him. Gentle in manner to His brethren and His mother, yet ever keeping aloof from these: and, as the time went on, more

silent and more distant grew He, having a wisdom not as theirs and having ever before Him a knowledge that sorrow was His lot—yea, both toil and sorrow.

For He did not seek to become one of His order, that is, as a brother bound as an anchorite for his life. He kept outside the Brotherhood, it is said, being thus apart even from these in order that He should find That which was within Himself to use this for His own purpose. In all this ye see that Jesus, though a man in body, was not as others in His mind, but was put into the world with all that came unto Him, beyond His will.

Ye read in the Gospels of that temptation that came to Jesus and that is called 'Temptation of the devil'. This ye must understand but as a symbol of the truth: for this temptation cometh unto all that enter into the world. This that is called temptation came unto Jesus as it hath been told you, while yet He tarried in the wilderness; and this was but the temptation of lust and desire that must come together with youth.

Ye understand that Jesus was taken up into high places and was shewn the riches of the world and offered these if He would render up His mission. This in a sense is true: for in that Order was it made plain to all that if they would attain to knowledge then must they make sacrifice of all that the world could give to them. First were they instructed in the riches of the world and then, after this were they told of the lusts and desires the which the world containeth and were shewn what might in other lands be enjoyed if knowledge could be bartered for these. So was it with all the brethren and so was it also with Jesus.

But He, living apart from these, dwelt in the desert and was not seen by any for more than a year: this in the time when His youth was at its height. And after this, when He had attained victory over what men call the devil, henceforth knew He no desire nor did He ask from day to day that which might come to Him, but bowed His head to that which came from within Him, the sure direction of His purpose.

Jesus abode with the brethren until His age was nigh twenty years, after which time was He sent unto those other countries in which He must learn all that could be known in His day. I have told you that He was tempted of the devil just before He left the desert: and by this ye will know that when the time was ripe that He should know all that a man must learn upon his road, then was this knowledge also given Him.

Ye ask of His initiation. That, my Brother, was not given to these of the Order until after they had journeyed into the world: for it was a part of the teaching given them that not only must they learn all that the world contained by word of mouth from those that had journeyed and had experience; but that after this was done must they then meet that experience themselves upon their journeys before that they should be initiated.

Ye read that after that Jesus was tempted by the devil, angels came an ministered unto Him. This, my Brother, is but a saying and it meaneth that He, as the others, was taught while in the desert. After this ministration journeyed He into many lands, learning there by experience what this temptation meant. And after that again, when He was once more come into the desert, was He received by the brethren as one that was now fitted for the initiation into their order. But before that initiation must He go once again into the desert, bearing with Him but bread and water, and there meditate upon that which He must renounce before He should come unto His initiation.

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And now shall I tell of the journeys of the Christ, so far as I have been told of these by some which were old in my day but who could remember that which others had said that had been received into the Order. Ye must know that those that were about Him could not speak of these journeys by reason that the Christ did not tell them of that which had befallen Him before His mission had begun. He came forth suddenly: and after that He had been baptized in

Jordan and John had proclaimed Him as the Messiah, went He forth preaching boldly in the synagogues and in the streets and none knew from whence He came, save those that might tell how He was the son of one Joseph that was but a carpenter in Nazareth.

Thus can I but tell you what was the common lot of those that were received into the Order. I would have you know that these did first send their brethren into the land of Egypt because there could they learn the root of many things. After Jesus had come to the age of twenty years or under, He was therefore sent as others into the land of Egypt.

X.

Of the travels of Jesus in Egypt and the wisdom which He there acquired. Of the doctrine of the Trinity as it was aforetime and its new interpretation by the Christ. Jesus leaves Egypt and journeys into Greece. Of the growth of one religion upon another.

NOW IN EGYPT was it not possible for any that were outside the faith of that country to enter into the inner services of the temples: nor was it permitted them to understand fully the mysteries of that religion. But such as would learn and attend could go into the temples and from the priesthood receive instruction into their faith—yet not into the inner mysteries of their magical signs.

At the time of the Christ it had come about that the faith of Egypt was waning. The great religion of that land had been strongest in the beginning when they had worshipped but one god. But here, as elsewhere, after a time were the gods multiplied, and thus was there a trinity in the faith of Egypt as in other faiths. Ye who know the meaning of Numbers must look carefully into the interpretation of that number Three. And if ye enquire and take unto yourselves also the signification of the stars, ye will see that herein lieth a great mystery: For the number Three lieth at the root of all faiths:

and even if a faith beginneth with but one god, yet will it in its ending include two others.

Herein lieth a meaning the which may not be gainsaid. This meaning of the Trinity is a symbol of Life. It is the parent of all other meanings, being a symbol of the Father, the Mother, and the Child. And this is so in every faith, save only that which came with the Christ. But Christ, for the first time, made of that number Three a symbol of the Spirit. The FATHER, He that is GOD: the MOTHER, He that is clothed with the Flesh: and the SPIRIT that proceedeth, the which ye call the HOLY GHOST. This goeth forth with a new mission born from the FATHER and the MOTHER.

Now as the Christ—He that doth here stand for the MOTHER—did take upon Himself the Image of a Man; so, in the faith He taught, doth this symbol no longer bear in itself the image of human parentage, but assumeth the signification of the Spirit.

All those that did study in the land of Egypt were taught the Mystery of Death and the Judgment of the Soul before that it should pass again into the Life after its purification. And they were also taught the purposes for which the body was embalmed. Here may ye see the Root of that belief the which arose after that the Christ was on the tree—that which ye call the Resurrection of the Body of Flesh. This was not so far as I know, given by the Christ unto His followers. What He had learned in Egypt, that taught He not. This belief therefore is but the remnant of a faith which was not in the land of Judea, but came after the time of Christ from that knowledge which was taught in Egypt.

Those that were sent forth into the land of Egypt were instructed that they should learn, and also that they should listen: but that as for their opinions of that which they had learned, these should they withhold from all, even from themselves. For here were they but at the beginning of those years through which they must journey on—these being nigh ten in all.

I would not have you believe that I, Philip, can tell you of the changes in the mind of Jesus as onward He travelled. Of these can none tell you. But this I say: that all those that entered the Order did learn alike: and some have I known that have spoken to me of those that had left the order before that they had received initiation.

Now after that the Christ had been in Egypt, must He go to the land of Greece. But before this must He spend a year in the desert of Egypt. For many did there abide as anchorites, these being already settled there at the time of the Christ. This sojourn was ordained for the purpose of meditation. And after this must they again go forth into the cities of Egypt, seeing what here there was of earthly pleasure so that their experience should be completed and that thus they might not take upon themselves vows after they had returned to Judea in ignorance of all that had been given them only by word of mouth. Thus was the faith of Jesus founded upon two things: firstly that which was taught Him by the knowledge of the religions and of the pleasures of the world: and secondly, on that which came to him from His own inner knowledge of His mission.

And now Jesus, having in Egypt learned of the Root, journeyed into Greece, where found He much that did help Him in His mission. In Egypt had He found a mighty priesthood: yet there the faith was waning. For ye know that even as the summer fadeth, giving place to autumn and afterwards to winter, so do the faiths of nations rise and wane again.

And ye have yet to see that faith ye call the Christian wane: for it hath served a great time and a great purpose, and it is meet now that from this faith shall another arise—another Purpose coming from the Life behind, the which shall not destroy the older faith, but shall rise the mightier from that which hath prepared the ground for its coming. Ye would marvel, could ye see this growth of one faith rooted on another. Yet so hath it been from all time and so will it be again. For the faith that is to come is one that

be drawn from the faith that is Christian, even as Eve came forth from the side of Adam. But ye must not think that the one destroyeth the other the which it supplanteth: for the growth of a faith is as the growth of green things in the ground that bringeth forth unto fulness and then again decayeth so that another growth shall arise.

XI.

Concerning that which Jesus learned in Greece.

FROM GREECE did Christ learn not faith but reason: for in Greece—which is indeed my own land—had they less faith than the people of Egypt. But greater reason had they. Their minds were not able to grasp the Spirit save as It met their eyes. Ye know that the beauty of the outward things was to them as is the Spirit unto us that have followed the Christ. But this can I tell you—that in my country of Greece was the faith purer than in Egypt, where it was mingled with magic of an evil nature. For the Greeks worshipped God by the eye, not by the ear; whereas those in Egypt worshipped Him by the ear. We that were in Judea worshipped Him through His might.

Here in Greece did Jesus learn much that ye will find in His words as they are repeated by those of His company. Ye will find beauty in the words of the Christ. This beauty hath He brought with Him from Greece. But ye must not think that this Beauty was not also within Him from the beginning. For that which is without can but awaken that which is within. Ye must therefore turn again to the thoughts of those that dwelt in the land of Greece if ye would fully understand the words of the Christ.

Here also did the Christ hear much that savoured of reason. But that which He learned with the eye taught Him more than did these words of the wise men of Greece. If ye read again that which He hath spoken, ye shall see that He took almost all that the Greeks had learned from their own reason and that to this He added that which was within

Himself, even the Spirit. From these twain wove he that which hath been a help and a comfort to all mankind.

I would have you know that here was the Christ as others in that He sat at the feet of the men that were put in authority over Him. But if ye turn to the pages of the Gospels ye will see that ever within Himself had He that which sounded to others as the voice of One to whom a wisdom deeper than their own had been given. This I tell you that ye may see that He was sent into the world not knowing in His mind that a Purpose was He. Yet in that Mind the which is within, He knew himself to be not as others. For He had within His soul all that could be known from the beginning: yet must this Knowledge be awakened in Him by others.

In Greece did He enter into the temples with the others: but no delight came unto Him from the religion of my country. For here was neither faith nor hope planted in the hearts of men, but only that Beauty which met the eye and thus entered into the soul within. With this had they also that weaving together of threads which is man's power of using that which is called his reason. Thus was the religion of this land nought unto the Christ: only the teachings the which were concerned with its philosophies.

I would that ye could understand that slow and certain opening of the Spirit within the Christ. This came as a flower that shooteth from the ground. At first the plant springeth up knowing not that within it is contained the blossom that shall come forth in the time of summer. But later cometh the bud that shall presently open unto the full flowering. Even so was the Mind of Jesus. For step by step as He continued this His journey of which I can but tell you the results, was He ever more conscious of That which was within Him that should come forth in due time as a blossom when the time was come that He must go forth upon His mission.

I cannot give you small tales of His wanderings. I can but

shew you that each step brought Him nearer to that Certainty which drove Him forth into the world to preach that which was within His soul. I heard Him tell that He had read all that the Mages wrote in the Greek tongue and that He had at first been a true believer in their learning: but he found that that which giveth life both here and with us was all forgotten. And He listened to the Voice within Himself, and He taught us that the Beauty that is in the world is but an echo of that Beauty the which is beyond and that it giveth us a symbol only or, as it were, the colour merely, of That which yonder lies, the which is Love.

XII.

Of John Baptist: his nature and powers, and of his preaching of the Coming of the Messiah. Of the baptism of Christ by John. Of the imprisonment and death of John.

NOW SHALL I TELL OF HIM that went before the Christ as herald or messenger the which should announce His coming. Ye have read of the birth of this John and how it was announced to his father who, being doubtful that such could be possible, was struck with dumbness so that no word could pass from out his mouth. All this is true, so far as I have been told. No other child had been born to the parents of this John and he was looked upon as having come into the world in a manner different from other children:—yet not as did the Christ, as ye know. I would that ye make note of this: for many have thought that these twain were both born of miracle. But this was true only of Jesus and not of John.

This was he that was the third of the first three messengers; yet was he not born as the Christ: for this first Trinity was the Body of the three trinities that must come ere the world wasteth away. And of these messengers was Moses the first, Elias the second, and John the third. And none of these were born as was the Christ, (that was the

Spirit made flesh), but came into the world as other men. Yet had these three their Counterparts behind, in the archangels. Write ye the words in this place: for here is it meet to speak of this, so that an understanding of the rest may be rooted in the minds of those that read.

John did I never see. But they which saw him and knew him told me that a strange child he was. Not as the Christ was he, but one passionate; fierce in his love and hate; ever ready to chide those the which did not do as he believed they ought. I have said that John did not meet with Jesus until the time that the Christ had begun His mission. At that time had John made much stir in the land of Judea. He had been as other men are, occupied with a trade until such time as he came into the ripeness of manhood; after which he left all that he possessed, taking nothing with him; and abode, as is told, in the desert for many years before that his mission had begun.

He that in the Scriptures is called a prophet was indeed a prophet; but only because he knew that which was with him, the which was his purpose. Ye must understand that if one cometh into the world from his Counterpart that lieth behind him, then hath that one the knowledge of the resolutions of that Counterpart: and what is intended by him, that must the man fulfil.

Now, as I have told you, John was one in whom the strength of his faith and desire was very great. He was possessed of more of what is called 'the man' than was the Christ: and in the casting-off of all those things that pertain to the flesh did he suffer more. Born into the world with strong desires, such must he use: not as others would, but as a burning fire the which should drive from his lips those things the which he knew were ordained for him to say. Yet together with this fire that burned within him, had John also a perfect faith, so that when first he saw the Christ as He came into His mission John knew Him for that which He was.

Of the years in which John dwelt in the wilderness is no

record known. He did not, as did Jesus, travel away from his own land, nor did he learn the faiths and philosophies of other nations. He abode in the country of Judea, and from the wilderness did he gather that which supported him in his mission. This John was a wild man indeed, living not with any brotherhood, but in solitude: meditating on those things the which oppressed his country.

Ye may know that he railed against them that were set in authority over him—this for the reason that he, being born of humble folks, did hate all that lived in luxury above him. Thus, when the time was come that he should go forth and preach to the people, he carried with him many that were, like unto himself, minded that they that were possessed of wealth were set in high places for their oppression.

John was one that believed in the religion of the Jews. He looked for a Messiah as did those that were in the Temple at Jerusalem. From his early years had he burned with his mission, which he believed to be that he should preach the Coming of the Messiah, who should cast down those that were in high places and set on high them that were humble. He looked upon the Christ as the Messiah of the Jews and knew not in the beginning that He was a prophet bringing a new faith into the world. But after the Christ had come to him by Jordan, then knew he this.

He had gone forth as ye have heard, clothed about the loins only; not having his hair shaven or ordered as other men, but growing in long locks lying upon his shoulders. Ye must not think that John was the only one that went into the wilderness for meditation. Others had done so likewise, and these were not as they of the order with whom the Christ dwelt, but abode alone, living as ye have heard on what they gathered. Such men went seldom forth into the cities to preach. They spent their lives in solitude, praying and earning a poor livelihood by selling to pilgrims that came unto them honey and herbs made into medicines. For in such matters had they great learning.

But of such was not John. He carried with him a fol-

lowing because he had come from the desert and was of strange appearance and because he yet spake to them of the Messiah after that they had despaired of His coming. To these John said that he was come to cleanse the way before the Chosen One, and that such as were baptized in the river should be the people that should know the Messiah.

Ye ask me why this John should have been chosen as the one that should baptize the Christ. This, my Brother, was so because as I have said, he was the Messenger that should go before Him to make the way plain for the teachings of Jesus. John preached to his disciples that He that should come as the Messiah should not spring from out the high places, but should appear as a man sprung from the people and as being one of them. Not as the scribes and Pharisees—not from out the Temple—must He come, but from the desert must He be looked for, being quite unknown before His coming.

Ye can now tell that when the Christ, being prepared, came forth to do His work that was waiting for its ripeness, John, seeing this Man that had but few about him, and who was yet one of those that had come into the wisdom of other lands—one also that was strange and distant in his bearing unto other men—was ready to hail Him as the one that was to come, the King and the Son of God: this after His baptism in Jordan.

The baptism of Jesus came about in this wise. John was baptizing in that river, and many had come unto him; for he had for many years commanded men. At times would he come forth and preach the Coming; and again would he return into the wilderness because of Herod, who feared lest any should be set up above him as ruler and therefore hated John as one that did stir up the people.

This meeting of John and Jesus had been ordained from the first coming of the Christ, though in its seeming was it but chance. John made the road and Jesus trod it after him. But not for long was this, for, as ye read, John being suspected by Herod (him that was husband of Herodias) had feared that he would be taken. And soon after the baptism

of Jesus was accomplished, his mission having now been fulfilled in the coming of the Messiah, John, being forgetful of that caution the which he had practised hitherto, gave forth boldly that here indeed was the King of Judah. Thus was he taken and, as ye have heard, he died in prison.

On the day that Jesus was baptized in Jordan was there a mighty multitude assembled, and all that were there knew when this man came into the stream, that John cried aloud that this was He that should follow after him. Ye would know why it was needed that Jesus should receive the baptism of John. This baptism was not necessary for Jesus. For Him was nothing necessary, He being sent forth with His own purpose ready for Him. But it was part of the preparation that He should come to John, that was the third of the messengers, and that this John who had already created faith among the people should give them faith also in the Christ that should follow after him.

Ye have read how a Voice from Heaven came at that time and spake of the Son of God. This indeed was as it hath been written: for here was a mystery and yet no mystery. John gave baptism unto the people as a symbol of the cleansing of their sins. Jesus, coming into the water, did present Himself as one desirous also of such cleansing. John hearing the Voice within him, cried aloud unto the people this message of which ye have read. Thus did he lay another stone upon that building of which he had already prepared the foundation, that the Christ might accomplish the work and set upon it the topmost stone. The baptism of Jesus was therefore but a sign; and as such was it given to John: for he now beheld in Jesus the Messiah.

I will now tell that which I have heard concerning the death of John who, being taken into prison, gave forth even at that time the tidings of the Coming to all those that were permitted to see him by the guard: for the guard might easily find entrance for those that would give him monies, and many were curious to see this man, he being strange and wild and not as others. And the daughter of Herodias had

set her eyes upon him.

Now Herod held a feast in honour of Herodias and this was of great solemnity. This Herodias was a woman full of desire for her husband, and she, having about her many that were her enemies the which sought to put in her place other women fairer than she that were more pleasing unto Herod, would shew her power at this great feast given in her honour. And she thought of a boon that she might ask of Herod. And she asked for the death of John.

Now Herod being unwilling to kill John for fear of the people, would not grant unto Herodias that which she asked. But she being jealous, willed that she should find the way to end the life of John. Therefore sent she her daughter Salome into the prison and she, tempting John, asked of him whether, if he were set free, he would renounce his mission. And John being angered, spake with great fury unto the daughter of Herodias and them that were with her. Thus Herod, for the sake of peace in his household and also being in fear of John, did in haste give orders that his head should be struck from off his shoulders. And after this was done, Herod repented him and feared a rising among those of the following of John the which had come in crowds about his prison, seeking entrance that they might hear his words.

XIII.

Jesus commences His mission in Galilee.

AFTER THAT JOHN had been taken to prison Jesus was set as Teacher in his place. Not as John, however, was he regarded, but as the Messiah that had been expected. Nor was He hailed as one from out the desert: for none knew from whence He came. This was so, for Jesus had for many years abode in secret with the Order of which I have spoken and yet was he not known as the son of Joseph the carpenter. Thus went Jesus forth and, preaching boldly, entered the synagogues in Galilee, fearing none, for here was there no fear that any would deny Him.

In Galilee therefore could the Christ go boldly and without fear into the synagogues bringing with Him women and children as well as His disciples that had begun to follow Him. The peoples of Galilee were not as the Jews that dwelt at Jerusalem, but a simple country folk ready to believe, not having the teachings of the priesthood as had those that dwelt in the great cities.

Yet, as ye read in Luke's gospel, when in the synagogue of Nazareth He taught concerning the prophecies of Esaias, the people were wroth at His words and they rose up and thrust Him out of the city: and would have cast Him headlong from the brow of the hill but that He, passing through the midst of them, made His escape and came down to Capernaum.

This I can explain: for though in the beginning would no man molest the Christ, yet towards that time in the which He should suffer, were there many that stirred up much that was against His teaching, even in Galilee. These were sent there by the priesthood who had determined at that time the Christ should be delivered up unto the Romans if any that charge could be found against Him.

Now on that day performed He a miracle: for those that had heard Him were much wroth both for and against Him. And these stirred up much strife among themselves. And while they that were his enemies drove Him towards the rock from which they would cast Him down, He passed from among them and none could see Him. For He had vanished from among them as He had oftentimes vanished from our company.

PART IV.

THE MIRACLES OF CHRIST.

CHAPTER XIV.

Of the Healing Power of the Spirit.

I HAVE SPOKEN of that time when John was baptizing in Jordan, and how, after that he was taken and his life had been ended, the Christ began His mission in Galilee. I have told you that the Christ spake in the synagogues in Galilee and also that many followed Him; and also that He was not then persecuted in this country, but permitted to preach His mission in peace; and how many came unto Him and made His life free from cares, so that these might learn His message.

Ye know how that Andrew and Simon who was called Petrus, and Johannes also and Jacobus—these being the sons of Zebedee, followed Him from the first. These men knew well within their hearts that here was a prophet which was indeed the Messiah: for in Galilee much had been told of the birth in Bethlehem beneath the great star, after that the Christ had begun His preaching.

Now would I tell of His healing power; for this healing was first of all the miracles which He wrought. This power lieth in every man, but the Christ had that in Him by which the same could be used for the good of all that came about Him. I must first tell you that, being a prophet in Judea. He was known first as such, preaching that which was to come. But soon those that were sore or troubled in mind came unto Him, asking for help and counsel: and after these came many which were sick in body, and these the Christ healed by the hand; not as the physicians did in that time, but touching the sick and healing by His touch.

I would that ye knew that such power as this lieth in every man but cannot be used by reason that he hath not within him the Life by which it can be put forth. This

power cometh from within him that healeth. It is a force that is sent forth, touching the inner spirit of the sick and healing that spirit, through which again the body is healed.

So was it with the Christ. The faith that was within Him being strong, gave the power unto Him to send forth the message to the soul within those that were sick, telling the soul that now the outer shell was troubled and that the shell must be healed in order that the mind within should remain whole.

Now the Christ having a knowledge of His mission, knew that it was appointed for Him to cure the sick in mind and body: and also was He given an inner knowledge that if He willed to do aught, such power should be given unto Him that the same could be done by the faith in His mind within. Ye should know therefore that those things ye call 'miracles' are not so indeed, but come of a force that can be sent forth and used to make that which seemeth impossible possible. Ye that are not gifted with the power to use this force that is within you cannot but wonder when ye see that done which ye think can not be done. But if ye could know how that force can be used, and if ye were given the will to use this, then could ye work miracles indeed.

The Christ, having His purpose set for Him, could use that which was within Him first in the healing of the sick and in the casting out of what were called devils. Then, after these, He wrought miracles in the raising of the dead and in the turning of water into wine as ye have heard: and also in the loaves and fishes the which were made much, being but little. All these were wrought by that which is called faith, by which cometh the surety that power is given to do that which ye will to do.

If ye could know that which is within you, then would ye see that if ye intend and make purpose that the dead shall rise again, knowing for a surety within yourselves that such is a purpose come from the Life which is God, then can such be done. But ye have not faith, ye generation of weak men! Ye have been too far from what gave the faith to know that which is within you or to know with what a mind of humble-

ness ye should approach the work ye purpose to do.

I tell you that the followers of Christ, after that He was gone from the earth, could still work miracles: but this power died as the faith departed, and now the faith hath grown so frail that some new miracle must be worked which will again bring back the Life and cometh from a surety of That which lieth behind all else.

I would speak to you first of the casting out of devils, this being accounted a great wonder in the time of Christ's mission. This was as ye have read, being the casting forth of evil spirits into the herd of swine, or into the great spaces of the sky and earth. Of these miracles I can tell you, for such have I seen and known.

There be those among men the which are but as houses into which the evil in the earth can come and find habitation. These be the people which are but weak and do open up the soul as a dwelling-place unto those thoughts the which do wander around seeking an abiding-place in which to dwell. But also there be those of a disordered mind to which the spirit cannot speak, the mind and soul being out of their proper order and purpose. The casting-out of devils by the Christ was from those of a disordered temper the which were prone to violence and, as such, were accounted as being possessed of devils.

The Christ, seeing the house filled with these unclean servants, could condemn such to seek another habitation. And also could He speak to such as had a disorder of the spirit and soul such as ye all madness. This casting out of devils was a sign which was useful for His mission as shewing in Him the power to make a change in the whole man, sending forth the evil thing where He willed that it should dwell.

The healing of the soul was a different matter: for to such as needed this He spake directly to the spirit within, thus casting nothing out, but sending the message to the spirit the which made haste to heal the other parts that had been disordered, so that the man suffered from what ye call mad-

ness. I would that ye should read the gospels and understand from this that I have said, that there be many different kinds of miracles, yet none being a miracle to him that understandeth, but a work of knowledge of the uses of the spirit within which is so hidden from you in your daily life that few can tell whether he have a spirit indeed or whether he be but a body having a mind to lead it.

XV.

Of the miracles wrought by Jesus of which those of healing were the first. Of the faith by which these were possible to Him. Healing is wrought by the aid of the spirit in man which obeys the Spirit in Christ and can influence the soul and flesh.

YE MUST NOT DOUBT that the Christ worked all those miracles which are given you in the Gospels; but ye must ever bear in mind that three years was the length of His mission and that all these of the which ye read were not accomplished in a day, but in many days the which followed on each other. And when ye read the gospels ye must take that which He taught as being given you, not as He indeed taught it, but as the memories of those that wrote the Gospels held it. I would therefore that ye read all these again and ye shall therein find much that is not written down in words but is there in the spirit of His teachings.

Neither must ye take His miracles in the order in which they are written down; for ye know that the Christ was at first but a teacher and that He wrought no wonders among the people. Those miracles of healing were the first He wrought. After that did He began to heal such as were troubled in mind and after that again did He cast out evil spirits. And after all these were many other miracles done by him such as the raising of those that were dead and that of the water which was made wine at His command.

But the last of the miracles which He wrought was that the winds and sea obeyed Him and the tempest gave way at His rebuke. After that time wrought He no more miracles: for His hour was hard upon Him and the Spirit that was within Him strove with the body, the which was filled with fears at the fulfilment of that which was written.

Ye shall learn from all this that the Christ wrought all these miracles by reason of the increase of faith that came unto Him day by day. Ye know that in your day, as in mine, if ye succeed, then shall more be given you. So was it with the Christ. He, after that He had healed the sick, knowing the power that in Him was, had faith in that which was within Him; and so went He forward with a more cheerful footstep, not fearing that anything should be refused Him the which He purposed to accomplish.

If ye look on these miracles which He did, ye will see that as power came unto Him, so was more power given Him. After the healing of the sick came the awakening of the dead; and after that, having then great faith that in giving life again to a dead body, much strength was stored in Him, the Christ went forward, casting out devils and bringing that to pass which was not there in the material that was laid before the eyes of the multitude. So was it with the water that was turned to wine.

But not so was it with that great draught of fishes: for this the first of all the miracles was:—that draught to which Luke refers when he tells of the multitudes that pressed in upon the Christ and how He taught them from the ship. And of that other miracle of the fishes of which ye read in John's Gospel, this can ye not call by such a name: for no miracle was this that happened after that the Christ had suffered on the tree and had risen again.

That which is wrought by the Christ whilst still in the flesh He was, ye may indeed call a miracle: but that which is wrought after that the body is gone and the spirit set free is indeed no miracle: for such could be wrought by all that have entered into the spiritual life if such should have a purpose to accomplish it.

I would that ye could understand that after that the body is left off and the spirit set free from its prison, it can make out of what ye call nothingness that which seemeth to you to be material of your world, but which is a form only or semblance of that which meeteth the eye every day ye live in the world. But I have not made this plain to you, for even here it is difficult for me to remember those trammels which did bind me whilst I lived on earth. I shall therefore try to give you all simply.

Those miracles which were performed by the Christ whilst yet He was in the body were not miracles unto us that can follow the workings of faith within the mind: but to the multitudes that followed Him, as also to you that are now able to read of these things, are such doings miraculous. But if that which lieth within all of you could but be used—that power the which ye call faith—then could such miracles be accomplished.

For after that the body is cast off and the spirit is again set free, it will be unto him that hath faith and believeth, even as it was before. And not only so, but ten times more will it be unto him. For indeed, if he believeth in himself and in that power which dwelleth in him, he can make out of that which seemeth nothing unto you, things which will appear natural and the which may also be increased and multiplied as was this draught of fishes that ye read of.

But if ye have not faith nor belief in that which is within you, then must ye seek around, if ye have need to work these miracles, for that which will give you the material out of which ye can make these images such as the fishes in the net. And so ye find the one who can give you, out of his own body, that which ye have in truth the use of in yourselves but cannot use because ye have not faith.

The Christ, after that He had risen from the dead, had faith beyond all men who had gone before Him or who have come after; and to Him was no miracle a miracle: for it came through the Spirit that was filled with the faith that can make what is given for it to make, or do what it is

given for it to do, in order that any purpose that it hath shall be fulfilled.

This is strange to your understanding; but after the Christ, many of the saints that followed Him have again worked miracles: not with such strength and purpose as He had, but such as could not be accomplished by any that were not filled with prayer and with the granting of prayer, the which giveth faith unto the spirit that is in man.

Ye think the flesh is real. I would have you know that this also is an image the which passeth away. Those fishes that were drawn up into the net as John telleth, were real as are the fishes in the sea in your time. The Christ, wishing that belief should be made more firm in these that should be preachers of the faith after that He should pass away, was able to call together out of the sea that which He wished, in order that this should be a sign unto these brethren:—this because there was faith in His spirit that such could be accomplished.

This was but a little thing, but to them it seemed a wonder, and, as such, it is remembered. Ye cannot see how that after the spirit is liberated from the body it can then work with faith in such manner as was not possible before it passed out of the flesh. I cannot tell you plainer things. The Christ had power given Him to do these things by reason of the knowledge that was within Him of that Purpose for which He was sent into the world. He saith unto you: 'By FAITH SHALL YE REMOVE MOUNTAINS': and so it is: but nothing is given to them that cannot receive this message of faith—that faith that cometh directly from the Spirit that is behind All.

Ye would ask why those saints that had this faith do not perform such wonders after that they have been set free from the body. Yet have the saints truly worked great miracles after that they have left the body. Ye shall find that these have performed great marvels of healing and that many of the saints have appeared unto those who believed in visions, and to these have they given great consolation. Ye

know also that the wounds of Christ have been given to some. Ye must believe what is before you every day:— that unto them that ask shall be given. The Christ hath taught you this.

These also of the saints who have passed away and are here, are awaiting for you to call. But few have called them. Ye know that faith alone can summon us from our side to give you signs on yours. Thus, if ye go into a place asking but not believing, ye will have little: but if ye believe, ye will have much. If ye fail in faith, ye will not find that which ye seek.

Now the draught of fishes was made because of the faith of those in the boat. These by their faith gave the substance through which the Spirit worked this miracle. If these men had not believed, then there had not been a draught of fishes. Ye should understand that these fishes were as others in the sea, though such were formed from the Spirit of the Christ as a sign worked through those that did let down the net. These fishes were not from among those already in the sea: yet after that they were drawn into the net, they were indeed as others in the sea, being alive unto all seeming and dying when they were taken from the water: also they remained as other fishes and were eaten as ye have heard,— this being a meal the which was drawn from the Spirit.

I can tell you many things of those that do act as messengers from our side*. Yet are these but messengers and do but carry with them that which is already made. Such do not require that strength of faith that is needed for the creating of that which is not but which can be, and is, suddenly born of the faith which worketh from the spirit into the flesh. If ye would not hear more of the miracles as ye now understand them in the working of such (and of these can ye read in the other gospels), then shall I speak of the teachings of the Christ and explain to you many things that may be strange unto your mind.

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*The word 'angel' is equivalent: (ANGELOS—Messenger)

Then shall I tell of the persecution of the Christ; of His night upon the Mount of Olives and of that time before He passed out and was hanged upon the Tree. And the meaning of this shall I try to shew you. Then shall I tell of the time after that He arose from the dead and appeared unto some of those that believed and then of His ascending into Heaven. I shall not give you so much of those things that have already been written as those that ye cannot understand. And ye have my promise that ye shall hear all that I heard my Master say: for it is for that purpose I have tried to bring my memories again.

Do ye ask again of the time of the ministry of Christ? The Christ, after that He was baptized in Jordan, had ministry unto those that followed Him for full three years; after which, the Holy Ghost being infused into the world, the ministry continued through the Mind of Christ, being spread abroad among men.

XVI.

Of the state of Jerusalem during the ministry of Christ. Of the Scribes and Pharisees. Of the tongue in which Jesus spoke. Philip gives the Lord's Prayer according to his remembrance of it.

I HAVE TOLD of my first meeting with my Master in the city of Jerusalem, and how it was a dangerous thing for Him to come openly into the Temple and cast out those that were not hindered by the government of the country. Already had He preached and wrought much healing in Galilee, but here in Jerusalem had He much danger and difficulty in using the power the which lay in Him. For knowing that He was watched, had He to seek with care such houses as might be discovered by them that followed Him, and in such places could He hardly find room for those that believed, the which came unto Him for help with their sicknesses both of mind and body.

I would that ye could make for yourselves a picture of Jerusalem as it was in my time: a city in the which there were many powers each strong against the other, and much dissension. The Christ did hold with none of these; neither with the Roman power nor with the Tetrarch of Judea, nor yet with the priests within the Temple: nor yet again with the rich who, not heeding much of the religion of that time, but rather making of their religion a manner of gaining much wealth, did tyrannize over the poor and did oppress such as were in their service.

'SCRIBES AND PHARISEES, HYPOCRITES!' Ye have heard these, the words of the Christ. And thus it was: for these at this time were the oppressors of the poor, taking much service from all that they could find to give it and offering but poor reward. The Pharisees were such as were wealthy, having by their merchandise rather than by their birthright, great power in Judea. The Scribes, though not so wealthy as the Pharisees, served them, being both part of the Temple and part of the Law. These were indeed harder in their oppression than the Pharisees.

Ye may think, as it has come to me who am a Greek and one born into a land to which I did not belong, that from the land of Egypt in the olden times had such ideas come into the minds of the people. I cannot tell whether this be true: but I can tell you that in the time of the Christ, such were the Scribes and Pharisees. Ye know how He called down upon them the vengeance that should come from Heaven—this because of their pride and their oppressing of the poor.

I cannot tell much that is evil of the Romans. These were a people in whose minds was justice. They were not hated in my time, as ye might expect. They held themselves apart, ruling the while, yet not with cruelty or injustice. This I tell because I, Philip, beheld that miracle of Christ the which He did when He had been called by some of these to help with the centurion. Ye know that here was no aversion on the part of Christ.

Such aversion would He have shewn but to them that pressed hard upon the poor. I would make it plain to you that the Christ did not, as some think, despise the rich, but only such as were not truthful in their lives. His teachings have come to you but in parts: I would give you this in a fuller manner so that ye may understand the meanings.

Ye would know what language the Christ did use when He spake and taught. In speaking to the Scribes and Pharisees must He use a tongue different to that which He would use to the people: for in Jerusalem in my day was there not one tongue only spoken, but three tongues.

But few had the Hebrew save those that served in the Temple and such as were scribes and lived among those that were of high estate, the which used the language of the priesthood. The Christ could speak the tongue of the Jews if so He wished. He also knew and understood the tongue of Greece. But to the people spake He in their own language, for in this tongue was He first instructed. Yet in these languages were there many words common to both and some had come from Egypt in the time of bondage. So was Hebrew the language chiefly in use within the temples wherein such was taught them in the Scriptures.

Ye would know in what words Jesus prayed unto the Father. Read me the prayer as ye have it and I will take it word by word. He prayed thus:

"Our father which art in heaven. Thy name will never die. Thy kingdom shall endure for ever. Thine hand shall prevail against thine enemies both in the earth and under the earth and in the heavens above. Let they children eat of the bread that falleth from thy hand. Let our sins which we must commit be blotted out: as we must be merciful to them that sin against us. Keep our steps from the way of sin and from the power of satan the which standeth in the path. For to thee is given all power and dominion over all men. Amen."

XVII.

Philip tells of the healing of the servant of the Roman centurion and of the raising of Lazarus from the sleep of death.

I WOULD SPEAK to you tonight of these two miracles; that of the centurion and the raising of Lazarus from the dead. These will I give you as I saw them with my own eyes and I would have you note all that I tell. I would, after this, that ye read me the words of the gospels so that I may make the meaning plain unto you: for I doubt not that in the passing of the ages much hath been lost and much added to the teaching of the Christ.

I have told you that after I had met with the Christ, I returned no more unto my own people nor to that life the which I had followed in my youth; but that, leaving all my former life, I followed Him. On the evening of that day when first I met Him were there many gathered outside the city to hear Him speak. I followed these and listening knew that the first part of my life was but a dream and this the waking day. For so spake the Christ, simply and with slow tongue, not hastening over His words but speaking each word so that the sound thereof should enter into the ear and strike into the heart, so that all who listened were not alive to that which was about them but were lost in these words the which carried them away into the Life beyond.

I would have you see this as it was. The Christ stood in the midst of the multitude upon a great stone that lay there amid the trees: and all around, sitting or standing by Him, listened not only with their ears but with their eyes as well. For the voice of the Christ was as no other voice. Deep and heavy in its tone was it; but clear as a bell that soundeth across the desert in the evening.

After that He had finished speaking, came I unto one that stood nigh Him and asked whether I might come into the brotherhood of the Master: and this man, who was tall and

rude in appearance, with long and unshorn locks that did fall upon his shoulders, spake unto me with severity, saying: 'Ye are no doubt a wealthy man and young, and ye are of good courage and bold appearance. How come you among these that are poor and needy?' And further spake he: 'Ye come hither and ask me of this brotherhood. Here shall ye find no brotherhood; for all men are brethren. But if ye will, ye can follow with us that have found the Master, and ye may learn of Him. Ye must not be of the rich, proud and of high bearing, and wearing upon your body fine apparel; but as He is. And we are all the same, one to the other, willing to do His bidding.'

I turned and bowed my head, saying unto him: 'I am ready, if He will receive me. Tell me who you are and how you have come into the service of the prophet Jesus.' And he, turning to me said: 'My name is Simon, and I am also called Peter; and from the first have I come with the Christ, having no doubt in my heart.'

And when the multitude turned and followed after the Christ, I also followed; and asking several that were there where I could find a lodging for the night, I went along the road wondering whither this new life might lead me. And now we had turned within the city gates. And there came one running along the road as if he would beseech the multitude to speak with him. These then that had entered first into the city having speech with this man, did lead him unto the Christ. And He, looking upon this man who, with bowed head seemed as one amazed, said unto him: "YE COME TO ME. SPEAK THAT WHICH IS WITHIN YOUR HEART."

And the man, who was clad in the Roman garb and not as others in the multitude, spake falteringly and with a voice as of one afraid, saying: 'Thou art the prophet Jesus and I a Roman having command over a hundred men. I come to thee because in my house lieth one that is sick, the which serveth me: and he is like to die soon if help cannot be given him. I know Thee from thy repute and believe that Thou art indeed a prophet. But I being of another faith, and having

control over many men whom I can order to do my bidding, may not ask Thee that are a Jew to help such as I am. Only through mercy would I bid Thee come unto my servant (the which offendeth not), and save his life.'

And some in the multitude murmured among themselves saying: 'This is a Roman'. But the Christ, turning towards the throng and smiling, held up His hand unto these for silence and spake thus unto them: "YE HAVE FAITH, YET NOT AS HATH THIS STRANGER WHO APPROACHETH ME KNOWING IN HIS HEART THAT WHICH I AM. YOUR FAITH IS NOT AS HIS, FOR HE HATH HUMBLED HIS FAITH FOR ME." And, turning to the centurion, He spake again thus: "FOR THAT WHICH YE GIVE TO ME, TAKE YE FROM ME THE GIFT THAT I HAVE POWER TO BESTOW. YE SHALL FIND THAT YE HAVE SAVED THIS YOUR SERVANT'S LIFE." And those that were around wondered at His words.

Now the centurion, kneeling in the road, would have kissed the hem of the Christ's robe: but He, raising the man, touched him upon the forehead with His lips, saying: "Go THOU HENCE AND HELP HIM THAT AWAITETH THEE." He said not unto him 'I will come': for of the faith of his master was the servant healed. Now this servant was, as Matthew saith, sick of a palsy: and this was so, for it came of a fever. But the miracle was not wrought in Capernaum as ye read, but in Jerusalem, as I have told you.

After that the centurion had turned him into the city to heal his servant, the Christ and the multitude continued their way: and now and then would one approach—a woman or a beggar—to touch His robe. And to these would He ever hold out His hand and let them feel the finger of His left hand upon them. And when we had come into the city, every man went unto his own house in peace.

When Jesus had entered in, there came again the centurion, crying aloud to all and telling that when he was come into his house and had laid his hand upon his servant, the fever went from him. And all were amazed, not at the

healing itself, but because of the healing of this man who was of a different faith from the Christ.

Now I have given you the words of the Christ as I remember them. I would now speak of those which are recorded in Matthew's Gospel. Ye have read that the Christ said: "VERILY I SAY UNTO YOU, I HAVE NOT FOUND SO GREAT FAITH, NOT IN ISRAEL." This He said after they had were Jews had murmured against the Roman.

But where he maketh Jesus to say: "AND I SAY UNTO YOU MANY SHALL COME FROM THE EAST AND WEST AND SHALL SIT DOWN WITH ABRAHAM AND ISAAC AND JACOB IN THE KINGDOM OF HEAVEN: BUT THE CHILDREN OF THE KINGDOM SHALL BE CAST INTO OUTER DARKNESS: THERE SHALL BE WEEPING AND GNASHING OF TEETH": then I say 'Not so': for the Christ never made these words. All this hath been given by Matthew as teachings. This is not the manner of the Christ's teaching. He would always speak the plainest and simplest words to these followed Him. Ye have found that much hath been added. Again I say unto you that I have put you in mind of the words of the Christ.

But where ye read 'And Jesus said unto the centurion "GO THY WAY AND AS THOU HAST BELIEVED, SO BE IT DONE UNTO THEE" and his servant was healed in the self-same hour': this indeed did He say, and that the centurion should attend to him that waited for him. This was after that the news had been spread abroad. For ye must understand that it was the faith of this centurion in his coming to the Master that did work the healing.

But of those other words of Matthew of which I have spoken, ye must know that these were teachings that were given afterwards when the time came that they should be of service.

Now after a short time Jesus went unto Capernaum to teach those that had known Him aforetime: for these had long been familiar with the Christ. Here did He find many which had a sickness of the mind. Here was a great wonder for them that believed, for such as be sick in mind cannot

receive the faith that cometh from within. I would tell you this; that he who is sick in mind cannot use the faith that lieth within himself. So taught us the Christ. But first must such an one receive a message from the mind that believeth. And then, using that which is within him, shall he be made whole.

Those that ye call madmen came unto Jesus and with such would He lay His hand upon the head of the man. And speaking unto him with a loud voice, would He call on him to heal himself. And this would cause a sleep to fall upon the man, after which he would be whole again.

After that the healing in Galilee was accomplished did Jesus come again unto Jerusalem: for here had He much more that He should fulfil before the time that His passion should begin. In the early days of His teaching, He abode in Galilee, for there was it an easy matter for Him to enter into the synagogues. But in Jerusalem were there many dangers for Him; and His mission must take root in that city before the time when He should suffer. And He willed also that they in Jerusalem should know Him so that after He had gone from them, many should bear testimony of that which they themselves had seen.

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NOW while that the Christ was in Jerusalem, and but a short time after He had travelled thither from Galilee, was news brought unto Him that Lazarus was sick. Much had I heard from the disciples of these that were of the household of Lazarus. For these were close to the Christ, having been followers from the beginning, after they did first meet with Him. These were Mary and Martha, the two sisters of Lazarus, the which abode together in one house. These had I never seen, but much had I heard of them from those that followed.

When this news of Lazarus was given to the Christ, was He yet not troubled at hearing of the sickness, and all about Him wondered. For they knew that He loved all that were of this household. And hearing the news, the Christ said:

"THE TIME IS NOT YET COME WHEN HE FALLETH ASLEEP: THEN WILL HE CALL ME UNTO HIM." And they that were about did wonder much. Yet spake they no word to Him.

Now after that three days had passed since the news had come Jesus spake unto John, saying: "ON THE FIFTH DAY, TWO DAYS HENCE, WILL LAZARUS CALL ME UNTO HIM." And John asked him no question, nor did any there were about Him. But now, the fifth day being come, the Christ said unto us: "LAZARUS HATH CALLED ME. I MUST GO TO BETHANY. AND ANY OF YE WHO WILL THAT YE SHOULD SEE HIM RISE FROM HIS BED MAY COME IN MY COMPANY ALSO."

Now it was not far from Jerusalem to Bethany, and so were many that were with Him ready to come with Him on the journey.

And when we were come to Bethany, Mary and Martha came out unto us weeping. And casting their veils over their faces, they said: 'Master, Lazarus hath died, and it is three days past the time' And Jesus, turning to them, enquired the manner of his death. And Martha, which was a woman eager with words, cried out unto Him: 'My brother Lazarus died of a fever. We sent one unto you and ye heard not our message'. And Jesus, turning unto her, did not rebuke her, but smiled on her, laying His hand upon her and asking: "WHERE HAVE YE LAID HIM?"

Now Mary, who was weeping, came unto Jesus, saying: "Follow me, Lord, for I believe that Ye can call him from his sleep." When therefore we had come near unto the tomb, which was closed over with a great stone, the Christ bade those that were with Him to move it from the door. And Martha, again eager with words, spake, weeping the while, and saying: "Three days hath he lain in his tomb; and ye cannot now move the stone, for the face of Lazarus will have been made hideous with the decay of the flesh."

And Jesus, turning to her, said: "HOLD THY PEACE, MARTHA: LET MARY COME AND STAND CLOSE BESIDE ME THAT SHE MAY RECEIVE THROUGH ME THE FAITH THAT SHALL HELP THY BROTHER."

All that were about us were gathered together; every man trying to see into the tomb when that great stone should be rolled from the entrance. And Mary stood beside the Christ, no longer weeping, but touching His left hand. And some of the women that were with us turned away their faces for fear, lest they should see that which was within the tomb.

Now when the stone was rolled away, there lay the body bound as they bind the dead, being swathed about with cloths and having a cloth about the head. And Jesus cried aloud: "LAZARUS, THOU THAT SLEEPEST, ARISE, AWAKE, AND COME FORTH AGAIN. THY LIFE IS GIVEN BACK TO THEE BY THAT FAITH WHICH IS WITHIN ME AND WITHIN MARY THY SISTER." And all being afraid, the dead moved: not slowly, but all of a sudden, the dead man sat up in his tomb, shaking the napkin from his head as one that sleepeth doth awake from his slumber. And here was there no decay of flesh. But as one riseth from his bed, so, after three days in the tomb, did Lazarus arise.

The Christ had not moved nor raised His hand. But, touching Mary, He had spoken in that voice of which I have told you, a voice clear yet deep and strong: and when the dead arose, then did many cry out, some in fear and some in wonderment. And Jesus, turning to Mary, spake saying: "MARY, YE HAVE NO FEAR. UNBIND YE THE CLOTHS WHICH WRAPPED HIM." And Mary loosed the cloths. And Lazarus, falling upon his knees before the Christ, said: "Lord, Ye have called me. I am here."

XVIII.

Philip again recites the order of Christ's miracles. He speaks of the Roman power in Galilee: of the choosing of the Twelve and the several characters of each one and of their signs. He tells of a miracle wrought by Jesus in the casting-out of an evil spirit.

I WOULD SPEAK TO YOU of other miracles of the flesh and ye shall hear also of those that I have witnessed the which are not recorded in the gospels. For many have I seen; and of these will I give you more than one, if ye will. But after that must ye let me speak also of the teachings of the Christ, and I will go with you through these before I write of His sufferings.

Now the order of the miracles was this: first came the healing; then came the casting out of evil spirits; and then the raising from the dead. And after this again came miracles in which much was made from nought. And again, after these, were the winds and the waves told that they must obey the Master. Thus were the wonders worked. But in my time were there many of all kinds. The Christ gained strength as He went forward in His mission. Each miracle that He did gave Him again greater power that He might work the next.

I shall tell now of two of those miracles the which are not recorded in the Gospels. Of these, the first is the casting forth of an evil spirit. The second is of the fourth order of which I have spoken. The Christ could make much where nought was, and I shall give you one of these. Afterwards shall I give you one more that is not spoken of in the Gospels: this being of the fifth order in which the winds and waves were called to obedience by the Christ. If all the wonders that were wrought by Jesus were given you, then would ye have many gospels. For from the first meeting with the Christ were these wrought every day. The same were chiefly to those that suffered. For all that were sick came unto Him, some secretly, and some without fear: and

such as had faith went away healed from the time they had believed in Him.

I have told of the raising of Lazarus. I would have you go back to the time when Jesus was in Galilee before He had come again to Jerusalem: for at that time did he do many miracles to such as were troubled in the mind. I would have you see the Christ surrounded by the throng that ever followed on His footsteps; and, with Him, the Twelve.

These that were chosen to preach the words of the Christ after that He was gone from among men were each to bear a symbol, the which He gave unto them secretly.* Each of the twelve was chosen for his sign and had been taken out from among the others of the people because of his nature and his mind, that so he might carry into the world a part of that truth the which must be sent abroad among the souls of men. Herein is a great mystery: for ye do not know, nor can ye comprehend how the Spirit should be sent abroad. Yet was it so ordained when the Christ first came into the world.

In my day were the Romans the governors in Galilee. The Christ did not fear the Romans at that time, but rather Herod who ruled in Judea: and in those days of which I speak He was safe in His own land and could go into the synagogues, as I have told you. For in that time did the Romans take no account of the Christ. But those that were Jews, (Herod being the chief ruler), feared the Christ because He made claim to be the Messiah expected of the priesthood. But ye will see how it arose that the Romans also became afraid of Him and feared that He might influence the Jews against them that were in authority.

Now the Christ went about preaching and healing in Galilee. And at times would He go into the mountains and none should follow Him thither. And again, as the twelve and those that followed after them waited for the Christ, even so would He enter into their midst and none might

*Philip no doubt refers here to the Zodiacal Symbolism with which the early Church connected the XII Apostles and the IV Evangelists.

know from whence He had come nor whither He had gone.

One day, when He had been absent for a space of three days, came He in the evening into the midst of these that were resting after the sun had gone down; and coming amongst them, no man shewed surprise, but each one, standing upon his feet, made greeting unto Jesus. And after that He had sat down and taken meat, did one come unto Him that was sore afflicted. This woman could not speak but, lying upon the ground, put earth upon her head and was silent. And the Christ, looking upon her, said: "DAUGHTER, WHAT IS THY SORROW? SPEAK THOU THAT WHICH IS WITHIN THY HEART."

And she, raising her head from the ground and speaking through her weeping said: "O, Thou who comest to bring comfort unto the world and unto the poor; have pity upon me, for I am sore afflicted. For in my house is one that driveth me forth because of the evil that is within him. And this evil tormenteth him sorely: for at times is he whole; and then again the evil that is within him worketh and he driveth forth all that are in the house with his violence.

And the Christ, raising the woman from off the ground, spake unto her saying: "DOST THOU BELIEVE, THOU WOMAN, THAT I CAN DRIVE THE EVIL FORTH FROM THY HOUSE AND FROM THE MAN WHICH IS TORMENTED SO SORE?" And she, sinking again to the ground, spake saying: "Yea, I believe; if only Thou wilt come unto my son, then shall the evil leave him." And the Christ, taking the woman by the hand, said: "TAKE ME UNTO THY SON." And all the multitude pressed in upon them they might see the wonder that should be wrought.

Now after that the Christ had been apart and in the mountains had found strength, then was the time in the which His miracles were the most strong. And now, coming unto the house of this woman, lo, her son was there, sitting outside the door: a young man and one strong of body. And he, writhing his body as if in mighty pain, cried aloud. And no one could go nigh him. Now she, his mother, being full of

fear, clung to the hand of Jesus, crying out that she was afraid.

And He, loosing her hand, went forth unto the young man, who was there before the door. Not with a hurried step did the Christ go forward, but slowly, looking into the eyes of the man. And he, as if one had come unto him and given him sleep, stood leaning against the door, stilled and not writhing any more. And Jesus, speaking in a clear voice, said unto him: "THE EVIL THAT IS WITHIN THEE CAN LEAVE THEE IF THOU WILT CAST IT FORTH FROM THEE." And the young man, bending towards the Christ, brake into a great cry. And kneeling at His feet, he kissed them. And from that hour did the spirit that had tormented him trouble him no more.

This was one of the many miracles of healing and the casting out of evil spirits which I have seen in my time. Such spirits were not sent forth in such wise that the eye might see them; but were commanded that they should torment the man no longer; and this was so, as I have told. But of the signs by which these are cast out can I not tell you: for of the mystery of those signs that cast out spirits that are evil or of those the which can summon those spirits that are good for man, have I a full knowledge: but of these am I not permitted to speak to you. For some of those that have used powers that be dangerous for the soul of man have found certain knowledge of these signs and have used them without a full understanding of the perils that are close about them.

Of the signs of these Twelve that were chosen by the Christ shall I speak later: for in the nature of each of these men was there that which should be used to send forth parts of that great truth which should come into the world. If ye will ask me a little later, then shall I give you these meanings; but the signs may I not tell: these shall I give you by numbers. I would have you know for what quality each man was taken and with what purpose: and later shall I give you the character and purpose of each.

XIX.

The miracle of the casting forth of devils into the herd of swine. Explanation by Philip of the nature of this happening.

YE WOULD NOW KNOW of His casting out the devils into a herd of swine. I will give this tale as I heard it, and so shall this again be hearsay as I was not with His company at that time.

I have told you that the casting forth of devils was not as the healing of those that were sick in the mind. Now the two men of whom ye read in the gospels were sore afflicted, having given their minds over to that which was but folly. For this reason had they left themselves open to the evil the which is ever ready to enter into the habitation that is empty.

And into these two did the evil enter, so that they became a danger to many: and such were sent into a desert place, there to abide. Now some of these, when cast forth from among men, would dwell in the tombs that were cut in the rock the which were not yet used for the dead to rest in. In this manner did these two men dwell in the tombs; and if ye would fully understand that which came to pass, ye must know that the Christ, having forbidden any to do aught that should be contrary to the Law, was wroth when any defied it.

He therefore, telling these spirits the which had entered into the bodies of these two men that they must go forth from their habitation, did then command them that they should pass into the bodies of that herd of swine that was feeding thereby. This He did because the bodies of swine were forbidden as unclean in the land of Judea.

Ye read that these unclean spirits did cry out saying: 'What have we to do with thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time?'. If ye would know what these evil ones would mean by asking why before their time they should be driven forth and tormented, I would answer thus: Ye must know that these

would say "Why drive us forth again to be tormented by the elements before these bodies die, in the which we have taken up our dwelling-place?"

So did the Christ permit these evil ones to pass into the herd because in that which was unlawful they might dwell, being themselves breakers of the law.

Now ye would ask "What is that torment by the elements which these did fear". There is indeed a torment for those spirits that be evil in the losing of their habitation in the flesh: for they that be evil do crave for all that giveth pleasure to the body; whilst they that be not evil seek after that which is of the soul. And these evil beings that do stray about in the elements do find torture because they cannot be nourished without that which is foul and which pertaineth to what is lowest in the body. So can ye see the meaning of that which these spake to the Christ.

Ye would know whether these evil ones were the lost souls of men or whether they came of that which never was man. I would say: "These twain be one": for all that which is evil doth enter into man from that which is without. Each man hath his evil part; and after that he hath cast away the body, then is all that is evil in him also cast out. And such can take its path again.

That which is of spirit—the soul, as ye would call it—may not be able to cast away its evil part, if so be that it hath used its life on earth as this should not be used. Thus may its term be long ere it entereth into perfection. Ye must know that what ye call 'spirits' are a part of the Whole Spirit, and the path that these do take is ever onward. And in the journey of the spirit must the evil part be cast away.

Ye have read how, when the even was come, they brought unto Him many that were possessed of devils: and He cast out the spirits with His word and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet: "Himself took our infirmities and bare our sicknesses". Do ye understand that the which is intended here? The Christ was sent forth that He might lend a new strength

unto the world and help in the casting forth of evil. But ye must not think that these things the which were evil attached themselves unto the Christ. Rather was He given the power to destroy them by sending them forth again from their tormenting of the souls of men.

And as to the purpose of the fulfilment of the prophecies, ye ask whether the Christ did these things for the sake of that fulfilment. I tell you, Nay. The Christ did but understand His purpose from day to day. What this would teach you is that there was ordained a certain road, the which must be travelled by Him. The prophets indeed knew, but knew not that they knew, and so was it with the Christ. But after that He was gone away, then could those that came after Him look back upon the road that He had travelled.

XX.

The miracle of the loaves and fishes. The walking upon the sea. The strengthening of Christ's spirit.

YE READ HOW JESUS departed by ship unto a desert place and how He was followed by a great multitude and healed many. And the people were hungry. Ye read how He took the five loaves and the two fishes and did feed the people. I would that ye could have seen this miracle, which was of the later time of the Christ. Let me give this to you as I knew it.

The multitude, having followed Him through the heat of the day, were wearied at eventime, and being hungered, and not being nigh to any town or place of hospitality, were sinking down upon the ground, the women having brought with them children: and some of these cried out for food. The disciples, going about among the multitude, enquired whether any there had provision which might be given to these children.

One man they found that had carried with him two small fishes which he had caught in a stream before that the

Christ had passed by him. And this man, seeing Him, had followed with the others. And among the people did they also find these five loaves of which ye read. So, having discovered these, the disciples would give this food to the children.

But Jesus seeing their intent, cried out to them, bidding them bring these loaves and small fishes unto Him. 'For' He said: "YE CANNOT GIVE THESE TO THE BABES ALONE. FOR LO! ALL THE MULTITUDE IS HUNGERED." So, taking the food into His own hands, He laid these down on a large stone that stood there even as a table might. Then, putting His hands over the stone, He bade His disciples break the loaves and the fishes and give these unto the people.

And as each loaf was broken and each fish was divided, so did Jesus lay His hand again upon that which remained, the half part of each being taken away. And when He raised His hand again, lo! there were again the five loaves and the two fishes, whole as before. And thus went it until the multitude was satisfied. And these, crying aloud, gave praise to this great prophet who could find food for them in the wilderness .

And after they had eaten, He bade them collect together all that had crumbled on to the ground and all the bodies and fragments of the fishes. And five baskets did they fill with that which was left.

Ye would know whether it was easier for Jesus to multiply these loaves and fishes that were placed before Him, rather than to create these anew. Yea, my brother, it was easier, although, as I shall presently tell, the Christ had made bread out of a stone for us in the wilderness. The loaves and fishes being set before the people, these knew what there was for them to eat, and out of these, by the faith which was within Him, did He create the continual numbering of these. I would say that He used these numbers Five and Two and with these did He beseech the Great Power that was Above them that were hungered to give five and two again and yet again until all were filled. This will

seem to you a great mystery, and we did not understand it at the time. But now do we know if the faith within a man be strong, so strong indeed that nothing can disturb that faith, then can he give an image of that which was, but which is now destroyed. And they that do also have that faith, though it be weaker, can see that image and it becometh to them as that first image the which ye call reality.

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After the Christ had gone over to the other side, then went He into a mountain to pray. Ye know that the Christ would disappear from among us suddenly and none might know whither He had gone. Thus was it now. He left us suddenly; and we, being with those that did catch fish, cast out into the sea; and, as it is written, the Christ came again to us suddenly, and this time walked He upon the water as ye have heard. To us it seemed as if the Christ walked not, but floated upon the waters: and all that were in the boat were amazed. For not as He was in the daytime did He appear, but full of light like unto a spirit.

Now Peter, that was of a passionate heart but of a weak faith, cried out to Him as ye have read. Ye must know the meaning of this, which was one of the later miracles. The Christ being much exhausted by that which He had given to men in the daytime, did set Himself apart from us so that His strength might return.

And He, being much in the Spirit and not being entirely enclosed in the body, appeared in this wise upon the waters. But when the faith of Peter being weak caused him to sink, then did the spirit of Christ enter again into His body. And the Light left him after that He had stepped into the boat: and He was again as He had ever been.

Ye have marked that I was at this time in the close company of the disciples. This was so by reason of the nature of my life that had gone before the time when I had found the Christ. For full of zeal for knowledge had I been and much had I learned from my father of the worship of my

own country. After that I had become one of the followers of Jesus did I therefore press forward with great wonderment and curiosity to be with Him.

And He, although He knew that I had but little of that faith such as had these that were about Him, the which were less learned and had been less in the company of people of rank in Judea, yet knew that I was of a curious and eager mind. And He permitted me to be much with the brethren. Yet was it but by chance that I was in the boat with them: for we being in haste to bear the Christ across the water, I being young, leapt first into the boat to cast off from the shore. And so I continued that night with the disciples.

When they had gone over, they came, as ye read, to the land of Gennesaret and here the people that were diseased besought Jesus that they might but touch the hem of His garment: and as many as touched were made perfectly whole. Ye would have me tell you the nature of this healing, which was done in the later time of His mission. In the beginning it was necessary that the Christ should lay His hands upon those that were sick or tormented: but as His mission continued, was it but meet that they should touch His robe. For if any came nigh Him, the strength that was in Him came forth unto them.

Ye must know from this that as the spirit of a man is strengthened, so groweth it into a great light, and thus it shineth through the whole body. So was it with Jesus. As His spirit strengthened itself by His teachings and by His faith, so did the light that was in Him break into a brighter flame, and that which was deep within Him was all about Him at the end.

XXI.

The cleansing of Mary the Magalene.

I WILL NOW TELL of the casting out of the evil spirits from Mary that was called the Magdalene. The tale is of my own time and the happening was not long before that time when the Christ should be taken from us.

Ye read how a certain Pharisee desired of Jesus that He should eat with him. Now this Simon the Pharisee possessed great wealth and was an one the which did not openly speak of himself as a follower of Jesus but would say this Man who preached and whose word aroused the people did not harm them by his teachings but rather gave them that which the priests had withheld from them. For ye know that the religion of the Jews was much held within the priesthood and that those were outside the circle of the priesthood must be content to take only the little that was given them as the Law.

Now the Christ, knowing the mind of this man Simon, went within and did take meat with him. And there was a woman named Mary, she that was called the Magdalene; and this woman had been of an evil life which was well known to all. She was a woman of a fair countenance and was one that had never been within the Temple from her childhood up, nor had she taken part in any of the feasts in Judea. This woman was given over to a foul life. She lived for pleasure and for nought else. And after that she had been in this way for a long time, she fell into a drunkenness and a madness, so that even her foul pleasures fell away from her.

Now this Mary had seen the multitudes following the Christ. And some that knew and pitied her had asked Jesus that He would allow her to touch His robe, so that the evil might fall from her. And the Christ, hearing of her state, came unto her and laying His hands upon her, had cast out

the devils the which devoured her. I cannot say, my brother, that these devils were seven; but her sins were many.

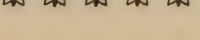
And after that Jesus had touched her, she sinned no more, but followed Him. And none of His whole company was so loud in praise of Him as being indeed the Son of God, as was this Mary.

On the day on which the Christ took meat with Simon, did Mary stand before the window where He sat, as though she would that she might enter in. And Jesus, seeing her, spake unto her, saying: "MARY, I WILL THAT YE SHOULD ENTER IN WITH THE OTHERS." For Simon, knowing her story, had not bidden her within his house.

And she, entering in with her veil over her head, came over to the Christ and, kneeling before Him, as ye have heard, she wept. And after that her tears had been shed upon His feet, she wiped them with the hair that hung about her head. And taking from the bosom of her robe a vase of spikenard such as is used for the burial of the dead, she anointed His feet. And the sweet odour arose into the room.

Now Simon, as ye have heard, was wroth with Mary, being unwilling that she should come within his house. And he chid her before Jesus. And Jesus being near unto His suffering and His mind being centred on the knowledge that His end was near, spake unto Simon as ye have heard, saying: "HER SINS WHICH ARE MANY ARE FORGIVEN: FOR SHE LOVED MUCH. BUT TO WHOM LITTLE IS FORGIVEN, THE SAME LOVETH LITTLE."

And to Mary, He said: "THY FAITH HATH SAVED THEE: GO IN PEACE." And to the disciples, the which had murmured, He said: "LET HER ALONE. AGAINST THE DAY OF MY BURYING HATH SHE KEPT THIS. FOR THE POOR YE HAVE ALWAYS WITH YOU, BUT ME YE HAVE NOT ALWAYS."



XXII.

The first miracle of the greater command of the elements. Jesus turns the water into wine at the marriage feast of Cana in Galilee.

NOW THE CHRIST first began His mission as did John, teaching and preaching to those that were close to the river Jordan, nigh unto the city of Jerusalem. This did He for a season, not visiting Jerusalem during this time. After that did He go unto His own country of Galilee and there did He spend the greater part of His time during the whole of His mission; this because the people there were both willing and ready to receive Him into their houses together with those that were with Him. And no trouble was there in that country with the priesthood.

It was in Cana of Galilee that the first of His greater miracles was wrought, as ye have read in John's gospel. Now at this time had Jesus not come to the fulness of His power to work such miracles, and the hour of the perfecting of His faith was not yet. This miracle happened before my time; it was during that time when Jesus tarried long in Galilee before His first coming to Jerusalem.

There was a marriage in Cana of Galilee and this marriage was of an one that was of the household and family of Mary. After that Joseph her husband had died, she dwelt in Nazareth with those others of her children of the which I have spoken unto you.

As I have heard the tale, there were many making merriment at this marriage, and Mary had bidden Jesus that was her son, come to the marriage, not wotting that He would bring with Him others of His company.

Now when the priests had finished making the ceremony of this marriage, then entered unto them the Christ, having with Him a number of His followers: and all at the marriage

were much surprised at this multitude that entered in. And to all of these was given the marriage blessing of food and drink, as to the others that were guests: and none dared ask why so many that were not bidden should have entered in. And lo! the wine was all drunken and now was there none for the guests: for so great a company had not been provided for.

And now came Mary unto her Son and she, being greatly troubled at His bringing with Him so many, asked that He should find more wine for the feast. And Jesus, who would not that any question be asked of Him save such as pertained to the things of the spirit, turned unto Mary and spake to her as ye have read. But as ye have the words, ye cannot understand, for ye do not see His meaning. He would say to Mary "WHAT IS IT THAT THOU WOULD'ST HAVE ME DO FOR THEE, O LADY? MINE HOUR FOR THESE THINGS IS NOT YET FULLY COME."

Now the mother of Jesus spake of the wine the which was needed for the feast: and Jesus, who had never before worked a miracle such as this, spake of the faith that lay within Him and of the power thereof, the which was not yet such as could work these miracles. But this being a great assembly, and He having a wish that to such a company should be shewn that which could be accomplished by the power of faith, if faith there were, did order them that served the feast to fill these six waterpots unto the brim with water.

And Mary, having faith in Jesus her Son, said unto them 'Whatsoever He saith unto you, do it.' And they filled these pots unto the brim. And Jesus cast His hands over the pots of water one by one, saying as he took his hand off each one of the vessels "NOW TAKE YE THE WINE UNTO THE BRIDEGROOM." And when, as ye have read, the ruler of the feast had tasted the water that was made wine and knew not whence it was (but the servants that drew the water knew), he called to the bridegroom saying: 'EVERY MAN AT THE BEGINNING DOTH SET FORTH GOOD WINE; AND WHEN MEN HAVE

WELL DRUNK, THEN THAT WHICH IS WORSE. BUT THOU HAST KEPT THE GOOD WINE UNTIL NOW.'

Now here the Christ could not be certain whether the water was indeed become wine save by faith. And as a trial of the power of His faith did He do this miracle. And as ye have heard from John, the wine was set before the multitude.

XXIII.

Philip relates the miracle of the stilling of the wind by Jesus; and also the turning of a stone into bread and the filling of an empty water-jar for the refreshment of James and Philip.

I WOULD THAT ye would now permit me to speak to you of two other miracles of which I was witness and of which the gospels that have been given you do not speak. I have told you that on every day of the time that I was of His company did I see wonders wrought until that time had come in the which He should be given over unto them that should put Him to death. These miracles were chiefly the healing of such as were sick in mind and body: but many others have I witnessed. Tonight shall I speak to you of such and one as befell at a time very much later than the healing of the boy that was possessed by a devil of which I told you on the last day: this being one of those miracles wrought by the Christ when He had come to that time in the which He could cry out unto the winds and waves and they would obey Him.

On the day of which I tell, had He been preaching in Galilee. And in the evening, being wearied, did He purpose to return to the house wherein He lodged. I would have you know that at that time in Galilee were the roads hard to traverse, being stony and rough to the feet: and after the day was ended must a long distance be traversed ere our company should reach Capernaum.

And as the multitude went after Him along the road,

there arose a great wind such as at times torments us in this country. This wind blew heavily and there having been before a heavy drought in the land—no rain having fallen for many days—was there much dust in the roadway, and the wind drew it along in great clouds, so that those that traversed the road were sore distressed.

These, as the time wore on, were more and more tormented by the wind and were sinking down upon the ground as though they could walk no further. Now Matthew was among the people who walked far behind the Christ. And he being of an eager mind pressed forward and plucking Jesus by the sleeve spake unto Him and said: "Lord, wilt Thou help these that sink by the wayside; for the wind tormenteth them sore?'

And the Christ turned around unto Matthew as if He had not known that this wind had been blowing upon the multitude. And looking back at those the which had sunk upon the ground or had covered their faces with their garments so that the dust might not enter into their mouths or nostrils, Jesus spake unto Matthew, saying: "WE SHALL MAKE BUT A SMALL WAY TOWARDS THE CITY IF SO BE THAT THIS WIND SHOULD CONTINUE." Then, gazing forth into the heaven above Him He spake loudly and said:

"BE STILL, O WIND, AND LET THESE THAT SEEK THEIR HOMES FOLLOW THEIR ROAD."

And now first came a mighty gust of wind after that He had spoken. But no dust arose from the ground. Rather did that which had already risen sink down again. And Jesus spake unto Matthew, saying: "THE WIND ABATETH. IN A FEW MOMENTS ALL WILL BE STILL." And lo! the wind came in smaller gusts and with lesser force; and in a few moments it was stilled. And the whole company was astonished and gave praise to God that the path was cleared of this torment.

But Matthew, falling at the feet of Jesus, worshipped Him: and all that were present were astonished at what had been wrought: for this was the first of that fifth order

of the miracles of which I have told you. This caused great speech among the brethren, for they had not seen, so far, any miracle in which the elements were forced to obey the word of the Christ.

As I have taught and shewn you in all this, the further that He went into the soul of that mission the which had been laid down for Him, the greater was His faith that all that He asked should be given to Him.

Of these miracles could I tell you many which are not given in the gospels. I had in mind one of these of which I can speak: for I and one other only were present when this happened. This was at one of the seasons in which the Christ had withdrawn into the wilderness, in that time when He was in His own country.

After that He had been absent from us for the space of five days (for from our company had He vanished and none might know or ask whither He had gone), then did James that was the brother of John go forth together with me into the mountains to hold converse about the mission which, we had been told by Jesus, had been laid upon us.

We had gone forth bearing with us a wallet in which was food that should last us for two days, and water in an earthen bottle such as a man might carry on his back. Now on the second day towards evening were we wearied. And we sat down under a small bush. For in that country was there but little grass or herbage and no trees grew there under which one might take shelter from the sun.

And here we set about to eat our evening meal, finding ourselves much wearied: for much had we spoken of during the day and not only was the body tired but the mind also. And a sadness had fallen upon us: for while the Christ was in our company did no man mourn or grow weary in spirit. For unto us gave He life and strength that we might endure. But when He was out of our company, then were we but as other men.

Now when we had opened our wallet, lo! there was but little food left therein, there being only a morsel of bread.

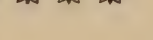
And little water was left in our bottle. And as we sat together in silence, having eaten the little that was left to us, suddenly and without that we had heard any footfall near us, the Christ stood beside us. He looked upon us smiling and said unto James: "YE BE WEARY. WOULD YE NOT EAT, THAT YOUR STRENGTH MIGHT RETURN?"

And James, starting at this sudden appearance of his Master, rose up on his feet and said: "Yea, Lord, we would fain eat, for we are weary; but Ye see we have no food. And Ye too should be weary: for Ye have been from us for many days". And Jesus, sitting down upon the ground beside the tree, bade us sit also, saying: "WHY WOULD YE NOT EAT? REST YE AWHILE AND BE REFRESHED."

And taking from the ground a large and rugged stone, He pressed this between His hands. And taking also the bottle, in which was there no water, He held it up towards the heavens as if they had been a spring. And laying the stone before us, He said: "BREAK YE THE BREAD AND YE WILL FIND THERE IS FOOD FOR YOU IN THE WILDERNESS."

And James, breaking the stone, lo! it was bread in his hands. And the bottle had within it water that should suffice to give drink unto us all three that sat there upon the ground together. And I, marvelling much (although I had before this time seen much that had made me wonder at the strange Spirit of the Christ), said: "Master, at Thy bidding can all be done, even that which seemeth impossible".

And Jesus, looking upon me said: "PHILIP, YE HAVE A MIND THAT IS FULL OF REASON. BUT AFTER A TIME WILL THAT BE GIVEN YOU THAT IS NOT REASON BUT IS BORN OF THE SPIRIT, THE WHICH IS FAITH. THEN SHALL YE TOO WORK WONDERS BEFORE THE EYES OF MEN."



PART V.

A Commentary on the Teachings of Christ as given in the Gospels, together with further of His teachings according to Philip's own remembrance.

ALSO

The Narrative of the Transfiguration

Chapter XXIV.

A commentary on the earlier teachings of Christ read from St. Matthew's Gospel. The passages are incorporated together with Philip's comments.

YE READ IN THE GOSPELS how Jesus, seated in a mountain apart from the multitudes, was with His disciples and taught them thus:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

If I had repeated the words as I have known them, I would have said:

Blessed are they which are not proud, for they shall enter the kingdom of my father.

Blessed are they that mourn, for they shall be comforted.

Blessed are they which have peace within the soul, for theirs shall be the world in which they dwell.

Blessed are they that do hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God: and also they of a clear understanding, for they shall come into the kingdom.

Blessed are the peacemakers, for they shall be called the children of God.

BLESSED ARE THEY WHICH ARE PERSECUTED FOR RIGHTEOUSNESS' SAKE, FOR THEIRS IS THE JOY OF ENTERING INTO THE KINGDOM.

BLESSED ARE YE WHEN MEN SHALL REVILE YOU AND PERSECUTE YOU, AND SHALL SAY ALL MANNER OF EVIL AGAINST YOU FALSELY, FOR MY SAKE.

REJOICE AND BE EXCEEDING GLAD, FOR GREAT IS YOUR REWARD IN HEAVEN: FOR SO PERSECUTED THEY THE PROPHETS WHICH WERE BEFORE YOU.

Ye are the salt of the earth, being those whom I have chosen for My purpose. But if ye lack strength to do My purpose, then are ye lower than those whom I did not choose.

My teachings are the Light of the world. That which is set on a hill cannot be hidden from those that are beneath. My light I give to you and to all that are in My house. Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.

Think not that I am come to destroy the law or the prophets: for I say unto you that the law which was the Body was part of that trinity which came before Me: and likewise were the prophets.

I am He that cometh first of the Father, Son, and Holy Ghost, and am the fulfilment of that News that was brought by the three Messengers.

Verily I say unto you: Till Heaven and earth pass away, one jot or one tittle shall in no wise pass from the law till all be fulfilled. For the Law being the foundation of all that which must come after, is a part of My teachings.

Ye have heard that it was said by them of old time: 'Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment' 'And whosoever shall say to his brother 'Raca' shall be in danger of the council' These be the things that man can do unto you. But I say unto you that if any man despise his brother and call him of little account, then shall a greater One than these which have dominion on the earth, call him to account.

Ye read that such an one shall be in danger of the gehenna of fire. This is a parable, ye must understand, for in all things spake the Christ in parables. These words here spoken unto the disciples were meant as a warning unto them against the sin of pride: and the fire of which the Christ spake was that fire which cleanseth all things and maketh the soul which is filled with pride to despise itself.

He said unto them: 'YE HAVE HEARD THAT IT HATH BEEN SAID 'AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH': BUT I SAY UNTO YOU THAT YE RESIST NOT EVIL; BUT WHOEVER SHALL SMITE THEE ON THY RIGHT CHEEK, TURN TO HIM THE OTHER ALSO."

Here spake the Christ of the body only, and not of the soul within a man and he would say to His disciples that they must not strike again that man which striketh them. This He said, having in mind the quarrels of men among themselves, and that these that were about Him should soon depart together on their mission.

He did not tell them that they should bow the spirit, but that they should restrain the body so that it should not offend; that in the company of others there might be no strife, so that the Word which was His mission should be given to the world.

Again where ye read "IF THY RIGHT EYE OFFEND THEE, PLUCK IT OUT AND CAST IT FROM THEE: FOR IT IS PROFITABLE THAT ONE OF THY MEMBERS SHOULD PERISH, AND NOT THAT THE WHOLE BODY SHOULD BE CAST INTO HELL." This can I call to mind: for here the Christ spake of His disciples. For we that followed Him being members of one body, the Christ taught that if one of these offended through contempt of that which was of the Spirit, then must he be cast from out the company and fellowship, lest such should injure the faith of his brethren that do hunger after the Spirit. The Christ would say here "It is profitable for you that one of your members should be cast forth rather than that the whole body should be cast into gehenna."

Ye ask me whether the Christ here taught that they who misuse the powers given them must suffer the loss of these powers. That was not so in this teaching. The Christ spake here of those that lead astray the souls of their fellows from the things that be of the Spirit. For in this is there much temptation.

He would say: "CAST FROM THEE HIM THAT IS AS PRECIOUS TO THEE AS THY RIGHT EYE OR THY RIGHT HAND IF HE OFFEND IN THIS WISE." For it was not meet that one should cause the failing of the faith in others: this being as a disease spreading itself abroad among men.

We know that many have mutilated their bodies for the Kingdom of Heaven's sake, thinking thereby to cast out the member that had offended. But I say "This was not the meaning of the Christ. If ye would find that which is in the heart of these teachings, ye must cast out from you the remembrance of the body, and think only of the Spirit."

Ye read how the Christ said: "NOT EVERY ONE THAT SAITH UNTO ME 'LORD, LORD' SHALL ENTER INTO THE KINGDOM OF HEAVEN, BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN."

"MANY WILL SAY TO ME IN THAT DAY 'LORD, LORD, HAVE WE NOT PROPHESIED IN THY NAME? AND IN THY NAME CAST OUT DEVILS? AND IN THY NAME DONE MANY WONDERFUL WORKS? AND THEN WILL I PROFESS UNTO THEM 'I NEVER KNEW YOU. DEPART FROM ME, YE THAT WORK INQUITY'."

I wot not what meaning ye would hold for the words *'in that day'*. The Christ spake here of the day when all these should enter into the spirit, casting away that which is both soul and body. And here would He say "YE WHO CRY ALOUD THAT YE TEACH MY WORDS AND WHO HAVE NOT YET WITHIN YOU THE SPIRIT THAT IS OF THIS MY TEACHING, VERILY I DO NOT KNOW YOU."

"AND WHEN YOU COME UNTO ME, HAVING CAST AWAY THE THINGS OF THE SPIRIT, THEN SHALL I SAY UNTO YOU: YE ARE NOT OF ME: YE ARE BUT SOUL AND BODY. YE HAVE NOT THAT WITHIN YOU WHICH GIVETH LIFE."

XXV.

Philip's explanation of further teachings of Jesus

YE HAVE READ how Jesus cleansed the leper and warned him to tell no man, but to shew himself to the priest and offer the gift that Moses commanded. Such gift was customary in our day in Judea. They that were healed should offer a gift, as ye know.

But here the Christ would again uphold the Law, which was the foundation. For in nothing would He bid those that came with Him disobey the precepts of the law. Even so spake He of the authority of the Romans.

Ye read how one of His disciples said unto Him 'Lord, suffer me first to go and bury my father', and how Jesus said unto him "FOLLOW ME; AND LET THE DEAD BURY THEIR DEAD." This may indeed be a mystery unto you. The Christ would have said "Ye must not believe that the care of the body, whether it be alive or dead, should interfere with the things that appertain unto the spirit: for the body being but a part, and one that shall be cast away, is of no account. But the spirit, the which can be nourished by My teaching, being a thing that liveth, is of great value and ye must not tarry."

Yet the living body needeth care. Ye read how there came to Jesus the disciples of John saying: 'Why do we and the Pharisees fast, but Thy disciples fast not?" This was true of the disciples of the Christ. They were not gluttonous men. But He taught them that while the body liveth, so long must it be nourished that it might support the soul.

And ever spake He to these: "YE MUST EAT IF YE WOULD LIVE AND I COUNSEL YOU THAT YE MUST GIVE HEED TO THE BODY WHILE IT COVERETH YOU. FOR IF THE BODY OFFEND YOU BY HUNGER THEN SHALL YE GIVE YOUR THOUGHT TO IT AND SUCH IS NOT WELL FOR THE SPIRIT."

Ye read that John came neither eating nor drinking and they said 'He hath a devil.' The Son of Man came eating and drinking and they said 'Behold a man gluttonous and a winebibber; a friend of publicans and sinners'. So were they that did mingle with the winebibbers accused as such. Ye must remember that John dwelt in the wilderness and came forth thence to preach. The Christ came they knew not whence, and He gave counsel unto those that followed Him that they should eat, keeping at times in the company of those that did drink. So did His enemies accuse Him, for they sought to find reason for saying that He did wrong.

The Pharisees charged His disciples with doing that which was unlawful on the Sabbath day. He said unto them: "THE SON OF MAN IS LORD EVEN OF THE SABBATH." By this He meant that the Son of Man understandeth the Sabbath; for He did ordain it in the law which was given by His messenger.

The words 'Son of Man' the Christ did use in this wise. He would have these men know that He, being born of woman, albeit not as other sons of men, was yet as a man before them. For the Christ came not as being different in His mind from other men, and but slowly did He learn that He was sent as a Purpose from His Father.

Born as other men are: yet different was He. For into the world He came with a purpose given Him the which must be fulfilled. This He knew not: yet in His soul had He the knowledge. Thus chose He this title; this for the sake of humility. For humility He taught to all men.

XXVI.

The commission to the Twelve and the instructions as to their mission.

YE READ THAT when Jesus has called unto Him the twelve disciples He gave them power against unclean spirits, to cast them out; and power to heal all manner of sickness and all manner of disease. Yea, so did He; and He said unto them: "AFTER THAT I HAVE PASSED FROM AMONG

YOU YE WILL FIND THAT YE SHALL RECEIVE THIS POWER." And this was so, when the Spirit of the Christ was diffused among men.

Ye have questioned whether Judas, he that betrayed the Christ, received this power. Ye see now that this was not so, for Judas did hang himself before the Christ had gone from among men. But in the beginning would He have given the same power unto all the twelve.

These twelve Jesus sent forth as ye read and commanded them, saying: "GO NOT INTO ANY WAY OF THE GENTILES AND INTO ANY CITY OF THE SAMARITANS ENTER YE NOT; BUT GO RATHER TO THE LOST SHEEP OF THE HOUSE OF ISRAEL." Ye must take this as a parable and ye must take the House of Israel as meaning the House of God. All those that were purified in spirit were of His House. The Christ would have His teachings scattered abroad among the sons of men throughout all the world.

Ye read how He said: "FEAR NOT THEM WHICH KILL THE BODY BUT ARE NOT ABLE TO KILL THE SOUL: BUT RATHER FEAR HIM WHICH IS ABLE TO DESTROY BOTH SOUL AND BODY IN HELL." Here spake the Christ of that man who will give his body and also his soul unto the evil which is about him and which worketh to the destruction both of body and soul. This is difficult to make plain to you: but ye will find that the Christ counselled that he who is willing to call unto himself that which is evil should be cast forth from the company lest his influence corrupt his brethren. I have already spoken of this when ye asked me of Christ's words concerning the eye or hand which should be cast away.

Now when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to preach in their cities. Not until He had passed from them would their mission begin. For first must they learn the meaning of His teachings.

XXVII.

Philip explains the sin against the Spirit and its penalties. The giving and withholding of the Mysteries.

I WOULD that you should continue to read to me those things with which you were tried in their meanings. And after that should I give you those further teachings from the Christ as I have known them. I would have you, however, permit me to speak to you of all that which is written in the gospels and which hath not yet its full meaning declared unto you.

Ye read how Christ said: "ALL MANNER OF SIN AND BLASPHEMY SHALL BE FORGIVEN UNTO MEN: BUT THE BLASPHEMY AGAINST THE HOLY GHOST SHALL NOT BE FORGIVEN UNTO MEN. . .BUT WHOSOEVER SPEAKETH AGAINST THE HOLY GHOST IT SHALL NOT BE FORGIVEN HIM, NEITHER IN THIS WORLD NOR IN THE WORLD TO COME."

In this doth Christ speak of the spirit of man, that which is within him. This spirit is holy, being of God. All that may be called blasphemy in the life of the body, or all that is sin against the body, for this shall man have forgiveness. But that blasphemy that toucheth the spirit, for that shall he suffer in the spirit.

What then is this blasphemy which toucheth the spirit? I say unto you: 'Ye may indeed blaspheme with the tongue and yet shall no mockery in the heart be found. But if the soul blaspheme, then doth it blaspheme against the spirit. If the blasphemy cometh merely upon the tongue and yet the heart be pure and doth not mock the spirit, then this doeth no injury and it shall be forgiven."

For as sin in the body tormenteth the body, even so doth sin against the spirit torment the spirit. For after that the body is cast away, the soul knoweth what it hath done in its life upon the earth. If it hath called in that which is evil, then this evil thing worketh against it, even as the

evil which it hath called to the body doth torment the body even to its destruction.

But the spirit is different in that it cannot be destroyed. And also it knoweth itself more perfectly after it hath cast away the body. So doth its torment come from itself.

Ye would know what forgiveness meaneth and whether the suffering ceaseth when forgiveness is accomplished: and how also should that torment be ended the which is not forgiven? First would I have you understand that which is forgiveness.

Ye must not think that the Great Spirit Who is behind all tormenteth the things It hath created, or forgiveth them. All this is done by man himself who hath his three parts and useth these as he willeth to do. Forgiveness is Cleansing of the Spirit, and so should ye understand and use the word. Ye should say rather 'This shall not be cleansed' than 'This shall not be forgiven'. But I would that ye knew that the cleansing must take place at some time: for every soul that liveth must, in its ending, be cleansed.

But what the Christ would teach you is that after he that hath blasphemed against the spirit hath cast off the body, then shall he not be cleansed as others but shall in many ages cleanse himself with much suffering and torment.

Ye find in the gospels of the Christ that again and again He speaketh of that punishment which doth endure in the world which is to follow upon yours. Yet was this not the manner of the Christ's speech when I was of His company. For often did He speak of that world which endureth for ever: yet never have I heard Him tell that the torments and the punishments that must follow upon the sins of the soul should never end.

This was a manner of speech which was much in discussion among them that followed Him. Much would these ask of that which should await all men when the body should die. But always, when thus questioned, would the Christ reply in such manner that it was difficult to know His meaning. Thus He would say: "YE KNOW NOT WHENCE

YE COME NOR WHITHER YE GO AFTER THAT YE HAVE CAST AWAY THE BODY. BUT I TELL YOU THAT THE SINS COMMITTED IN THE BODY ARE BUT AS THE SORES THAT BEING WITHOUT THE BODY HURT IT NOT INWARDLY. FOR SUCH MAY BE HEALED BY THE AIR OR BY THE WATER. BUT THOSE SORES THE WHICH BE WITHIN WILL NOT BE REACHED BY THE AIR NOR BY THE WATER, SUCH BEING IN THE ENTRAILS OF A MAN. AND IF THESE INWARD PARTS BE DISEASED THEN SHALL THEY SURELY KILL THE MAN."

"EVEN SO IS IT WITH THE SOUL. IF THE SIN YE COMMIT BE OF THE SOUL THEN SHALL THE SOUL FIND PUNISHMENT FOR ITSELF. FOR WHEN IT ENTERETH INTO PERFECT KNOWLEDGE AND KNOWETH THAT WHICH IT SHOULD HAVE KNOWN BEFORE YET WOULD NOT ON ACCOUNT OF ITS SIN, THEN SHALL THAT SOUL SUFFER OF ITSELF. AND YE CANNOT TELL THE LENGTH OF THAT SUFFERING."

Ye read how the disciples came unto Jesus saying: 'Why speakest Thou in parables?' and how He, answering them, said: 'BECAUSE IT IS GIVEN TO YOU TO KNOW THE MYSTERIES OF THE KINGDOM OF HEAVEN, BUT TO THEM IT IS NOT GIVEN. FOR WHOSOEVER HATH, TO HIM SHALL BE GIVEN AND HE SHALL HAVE MORE ABUNDANCE, BUT WHOSOEVER HATH NOT, FROM HIM SHALL BE TAKEN AWAY EVEN THAT WHICH HE HATH'.

Here speaketh the Christ again of the spirit and His words are for them that are of His company, who have heard His teachings and have understanding of them. He would say here that, if a man hath understanding of the spirit then shall more be added unto that which he hath. But if a man turneth unto the things of the body only, being satisfied with these that be no true possession, then shall these things be taken from him. If he shall enjoy to the full only such things, then must he lose them. He will not, after much lust, enjoy this lust any longer but shall then be poor indeed, being left without the things either of the body or of the spirit.

XXVIII.

The parable of the tares. The three measures of meal. The grain of mustard seed. The treasure hid in the field. The cutting of the jewel.

YE HAVE READ the parable of the tares among the wheat and how the householder said to his servants that they should not gather up the tares before the harvest, lest they root out the wheat also. The meaning of this would be simple, could ye understand how the whole world and all the other worlds came to be created.

For in the making of all these worlds must there be good and evil, light and darkness also. For if ye had not evil with you, then could ye have no understanding of that which ye know as good. For it darkness were not, how should ye know and see the light?

Thus the Christ would say unto you: "THESE TWAIN MUST ABIDE TOGETHER UNTIL THE END OF THE WORLD WHEN HE THAT DID CREATE BOTH THESE OUT OF HIMSELF SHALL GATHER THEM AGAIN TO USE THEM AS HE WILLETH TO DO." But of that day of the judgment of men spake He in a parable again. For never did I hear the Christ speak of that time as if it were a day as the days in your world.

He would speak unto us, saying: "OF HIM WHO IS MY FATHER, THAT HATH MADE US ALL, CAN YE KNOW NOTHING. BUT I SAY UNTO YOU THAT A TIME WILL COME WHEN HE SHALL GATHER TOGETHER AGAIN ALL THAT HE HATH CREATED UNTO HIMSELF. AND OUT OF THAT WHICH LIVETH ON THAT DAY SHALL HE MAKE TO HIMSELF AGAIN THAT WHICH IT IS HIS WILL TO MAKE."

"AND HE SHALL PUT AWAY FROM HIM THOSE PARTS THE WHICH BE EVIL AND FROM THESE SHALL HE MAKE NEW PARTS THE WHICH SHALL BE GOOD. BUT OF THIS MYSTERY KNOWETH NONE, NO, NOT EVEN THE PROPHETS OR THE MESSENGERS THAT WENT BEFORE ME."

Again it is written He spake to them in a parable, saying: "THE KINGDOM OF HEAVEN IS LIKE UNTO LEAVEN WHICH A WOMAN TOOK AND HID IN THREE MEASURES OF MEAL TILL THE WHOLE WAS LEAVENED."

The Christ would say here that the Three measures of meal be the revelation of the Three Persons of the Trinity, the Father, the Son, and the Holy Spirit. The woman taketh the leaven and she hideth it in these three measures of meal which signify those three ages in the which these revelations come into the world.

Now the first of these was the revelation of the Messengers of which I have spoken and ye shall hear of this again in the story of the transfiguration of the Christ upon the mountain. The second measure of meal is the revelation of the Christ, which is also that of the Trinity. And yet another revelation is to come.

The leaven that goeth into the meal for the baking of the bread; this is the symbol of the generations that do pass by in the time of these three revelations. For as time goeth onward, the sons of men become as this bread the which hath been leavened. And in the three comings shall these be made perfect even as this woman hath made these three measures perfect in the baking.

Now as to that third revelation which is yet to come; this hath the Christ not taught us: but He hath said many times that such indeed should be: that the first of these had passed away and that this time in the which He was come into the world being the second of these, they that should hear His teachings must ask no question of that other revelation which was yet to come. Yet spake He to us of this as being the Revelation of the Spirit.

Ye have read how He said: 'The Kingdom of Heaven is like to a grain of mustard seed which a man took and sowed in his field; which indeed is the least of all seeds; but when it is grown it is the greatest among herbs and becometh a tree, so that the birds of the air come and lodge in the branches thereof'.

In this parable spake He of His own coming, which was as a grain of mustard seed, being sprung from that which was small and humble and yet should spread as doth a tree in the which the birds can come and rest in the branches. At our time, while as yet we were but a small handful of men, ye will see that the world outside the country of Judea and the parts round about had not yet heard of the Christ. His teaching might sound strange to the ears of men. But in this parable the Christ is speaking of those things that should come to pass after that He should have been taken from among us.

Again He saith: 'The Kingdom of Heaven is like unto treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field'.

Here speaketh the Christ of the treasure of His teaching and of the Church that is to come forth from that hidden treasure of His Word. He saith that the treasure is taken by him that hath it and hidden in a field. By this He meaneth the land of Judea, wherein they of His time shall bury it and shall strive to hide it from all men.

He that hideth the treasure in the field signifieth the generation that destroyeth the Christ and putteth Him to death. But by him that findeth this hidden treasure ye must understand those that, after that the Christ had suffered, should stand in His place in that land the which should be to them the most precious land in all the world.

By the man who again buyeth the field in the joy of his finding of the treasure, ye shall understand them who, after having discovered the treasures of His word and the hidden teaching therein, shall again return and redeem the field wherein the treasure was hidden. Here the Christ speaketh of that Church which should grow out of that which had been put away in a secret place and which should afterwards become that which is most sacred in the world. And He meaneth that the land wherein He taught should be held in greatest honour by all men. Here then ye find that the

treasure was laid in the field and he that had it forgot it. And so it lay there until after many years had passed away. Then cometh one who, knowing its full value, redeemeth the field with much joy, having sold all that he had, so that he might have this for his own for ever.

* * * * *

Ye have asked me to give you shortly one of those parables of the Kingdom of Heaven which I myself have heard. If ye give me a moment, I will find one in my memory. Yea: the Kingdom of Heaven is like unto a jewel which was but as a simple stone might be before the jeweller hath cut it fair.

He taketh the stone unto his place and here he layeth it for awhile, not knowing that it is of precious worth, so dull and humble of hue seemeth it. But as he cometh to look among those stones that do lie within his workship, so taketh he this one and cutteth it. And as he worketh upon it, so doth it begin to shine with a brightness greater than all those others.

And this brightness increaseth so that at the ending of his task shall all those other jewels the which be there for sale seem but as pebbles on the seashore beside this most wondrous treasure

XXIX.

The power of united petition. The teachings of Jesus concerning marriage and divorce.

YE READ HOW JESUS saith that "IF TWO OF YOU SHALL AGREE ON EARTH AS TOUCHING ANYTHING THAT THEY SHALL ASK, IT BE DONE FOR THEM OF MY FATHER WHICH IS IN HEAVEN." "FOR" He saith, "WHERE TWO OR THREE ARE GATHERED TOGETHER IN MY NAME, THERE AM I IN THE MIDST OF THEM."

This said the Christ because He had knowledge of the giving of one soul unto another, the which cometh more fully after that the body is cast away. Ye should understand

this well, for it is a truth of great moment in the assembling of churches and brotherhoods. In the giving and taking of all that belongeth to the life of a man lieth an exchange which is of benefit both to him that giveth and to him that taketh also.

For although the soul within each man is one, yet is it also a spark of the Greater Soul the which is the Spirit. So shall ye find that the forming of a brotherhood hath deeper meaning than ye think for. It was in this wise that the Christ here spake.

Ye ask me concerning that which Matthew hath written: how the Pharisees asked Jesus if it were lawful for a man to put away his wife for every cause; and how He said that they were not twain but one flesh: "THOSE WHOM GOD HATH JOINED TOGETHER, LET NOT MAN PUT ASUNDER."* They asked Him: "Why did Moses then command to give the woman a writing of divorcement. And He said: "MOSES, BECAUSE OF THE HARDNESS OF YOUR HEARTS, SUFFERED YOU TO PUT AWAY YOUR WIVES; BUT FROM THE BEGINNING IT WAS NOT SO."

It was thus. Moses spake of the lawful putting away of a woman by her husband, if cause there were which was to the detriment of the man. The Christ spake differently here, and ever did He speak of marriage as the binding of two into one flesh.

I would that ye could see that here He speaketh of the children as that bond which bindeth together a man and wife. I have heard the disciples speak of this and ask of Jesus the meaning. To these the Christ would say that Moses gave this law and such it was. It was lawful for a man to put away his wife: but such a putting away was not possible in the eyes of God, Who hath made these two to be joined together.

The Christ did not forbid divorce: "FOR" spake He "IT WERE BETTER TO KEEP THE LAW OF MOSES AND PUT AWAY THE WOMAN WHO DOTH OFFEND THAN TO PERMIT RAGE TO

*(Matt. xix. 8, 9.)

RENDER THE WHOLE HOUSEHOLD UNSOUND." "BUT" spake He "WHETHER A MAN PUTTETH AWAY HIS WIFE OR NOT, HE IS STILL HER HUSBAND, FOR HE THAT MADE BOTH MAN AND WOMAN TO BE JOINED TOGETHER HATH ALSO MADE THE BOND WHICH JOINETH THEM: AND HE ALONE CAN LOOSE IT."

Ye ask what the Christ would teach concerning the marrying again of husband or wife after the death of the other? He would have taught that after death the bond is loosed. For after that the body is cast away, then can only that love which remaineth between the soul of a man and a woman unite these. Herein is a great mystery.

The Christ would have taught that it is meet and right for a man or woman to take unto themselves another, if the husband or wife hath passed to this side. He would, however, have counselled that while these who have given birth to children still live, there should be no more marriage.

The marriage is of the body: but here at our side is it otherwise: for here, although there shall be male and female, is there no marrying again for the bringing forth of children. It is here the uniting of the two the which are fitted to each other from the beginning.

Ye would ask what it is that doth constitute marriage in the eyes of Christ: and whether a ceremony be needed to make a true marriage? I would answer you thus. The Christ would have said: 'OBEY THE LAW' meaning that law which ordaineth the ceremony of which ye speak. For in the land of Judea in our day, nought but the ceremony could make a marriage. Those who did not come under the canopy were not lawfully man and wife.

And further, if these were married in a place apart from the Temple in Jerusalem, then must they send news of this marriage unto that section of the priesthood in Jerusalem the which were also men of the law. For in our country was marriage taken into much account and none that had not sent this news of their marriage unto the priesthood of the Law were accounted as lawfully married.

But that joining of the man and woman the which is

without the sanction of the church is still a marriage in the eyes of the Christ: for He would say: "YE MUST TAKE THE LAW OF YOUR LAND IN THE WHICH YE LIVE AS A SYMBOL OF THE LAW WHICH RULETH THE WHOLE UNIVERSE. THEREFORE YE CAN BUT OBEY THE SYMBOL WHICH IS GIVEN YOU EVEN THOUGH IT BE ONLY A PART OF THE WHOLE."

The Christ would not have said that if a man and a woman had lived together and have children, that this was no marriage because it had not been made by the Law. Unto such would He have said: "CONTINUE AS YE BE. GO YE TO THE PRIEST AND TAKE ON YOURSELVES THOSE VOWS WHICH ARE MADE BY ALL SUCH AS SERVE THE LAW. BUT IF YE DO NOT SO, STILL ARE YE MAN AND WIFE. FOR SUCH AS HAVE MADE THEMSELVES ONE, BY THE GRACE OF GOD ARE ONE, AS MUCH AS ARE THOSE THAT BE SANCTIFIED BY THE MARRIAGE IN THE TEMPLE."

He would say unto these that were married in the eyes of God, having lived together as man and wife, but not having had the marriage by the priesthood, that they were none the less man and wife because of that. But to all He counselled that the law of man is a symbol of the Law of God and as such should it be respected. And to any that had lived together as man and wife in this manner, He would counsel that such should go unto the priesthood and, making confession of that which was a sin in the eyes of the law, should be married under the canopy.

Nor doth unfaithfulness dissolve the bond. List ye to me. If one of the twain be unfaithful, then shall this sin be punished by that law which lieth with God only. For he that is unfaithful, be it man or woman, punisheth himself hereafter.

If ye ask whether, after that a writing of divorcement is given, such can marry again while yet they are both in the flesh, I say you nay. The Christ would have taught you in this wise: "IF IN THE HOUSEHOLD THERE BE MUCH TROUBLE THE WHICH IS CAUSED BY LACK OF HARMONY IN THIS MARRIAGE, THEN IT IS BETTER THAT SUCH A MARRIAGE SHOULD

BE BROKEN. FOR AS A PESTILENCE GOETH FROM ONE TO ANOTHER SO GOETH THE FURY OF MAN. AND IT IS NOT MEET OR RIGHT THAT SUCH SHOULD BE PERMITTED TO SPREAD ABROAD AMONG THE CHILDREN OF THIS HOUSEHOLD AND AMONG THE NEIGHBOURS ROUND ABOUT IT. LET THESE THEREFORE LIVE APART AND SANCTIFIED BY THE SUFFERINGS THE WHICH THEY HAVE ENDURED. FOR WHILE THE TWAIN STILL LIVE THEY ARE YET MAN AND WIFE."

For if there be children, these are a bond indeed. But if there be no children, yet are these twain one. As the son is the son of his mother, even so is the husband the husband of his wife.

Ye might say that Jesus, in His lifetime, was in the company of many who had committed sins that were worse than these. Ye must understand that He had come to call these that had sinned to righteousness; and that such were in His company for this purpose.

The Christ forbade nought that was within the law. His teaching was that those things which ye call the laws of Nature are laws which are deeper in meaning than the laws of Moses. And these rule not the body only.

Ye remember that it was said 'To him that hath shall be given and from him that hath not shall be taken away even that which he hath'. This then hath a meaning on the matter of which I have spoken. For the man or woman who hath left husband or wife and hath taken another for lust, without the law, shall, after that he passeth over to our side, suffer in that this one that was so dear unto his flesh shall be loathly to his spirit. So shall he see the folly of his life and his own blindness.

For such as do cleave unto each other in the flesh do not so continue here, but shall be as though they had not known each other.

And as for the man or woman that, being divorced from one another and who, being weak, cannot continue in peace among their fellows, the same must seek for strength to endure, knowing that only by the gaining of strength shall

they be fitted to continue in their journey through the world. I would have you know that the Christ was full of pity for these that did sink by reason of their weakness. But for such did He counsel the gaining of strength.

I cannot see that in our day we did more wrong than you do in yours. We had indeed a different idea for the woman and for the man: but, as I understand, the world is not changed, in that it suffereth ever from the weakness of the spirit; and only in the gaining of strength can there be salvation. I would that ye should ask me fully on this, for if ye do not understand this, there may be difficulties for you in your day.

I would say to you once again that the Christ bade all obey the law. But bear in mind that the laws which are behind these that were given by Moses are of greater account than they. If a man or woman be married according to the law and their marriage hath in it no happiness of spirit: and if either meeteth with another in whom he findeth companionship of soul giving strength and peace, let me tell you that which I have heard.

The Christ would speak of these things to the brethren; for some of these were married as ye have read. He would say to them: "IF YE ARE MARRIED YE HAVE FORMED A BOND OF YOUR OWN FREE WILL. AND IF AS IN OTHER MATTERS YE HAVE MADE BUT AN EVIL CHOICE THEN MUST YE TAKE THE ROAD YE HAVE CHOSEN. AND IF IT BE FULL OF THORNS THEN MUST YE HEW THESE DOWN AS YE CAN.

"FOR I SAY UNTO YOU THAT THERE BE LOVE OF THE BODY AND THAT SUCH ENDURETH BUT FOR THE LIFETIME OF A MAN TO THE INTENT THAT CHILDREN MAY BE BORN INTO THE WORLD, THAT THE WORLD MAY CONTINUE.

"BUT ANOTHER LOVE IS THERE THAT IS OF THE SPIRIT. AND IF YE FIND SUCH A LOVE WHILE YE ARE YET ON EARTH, THEN IS THIS INDEED NOT A SIN BUT A TREASURE HID WITHIN YOU. BUT AS FOR THAT BINDING WHICH YE HAVE MADE ALREADY, THIS IS A BINDING OF THE BODY ALONE. THAT WHICH IS OF THE SPIRIT CONTINUETH AFTER THE BODY IS CAST AWAY.

"AND THOUGH YE BE APART FROM THE BODY OF HIM THAT IS NIGH UNTO YOU IN THE SPIRIT, THEN IS THIS NOT INDEED A PARTING OF THE TWAIN. FOR THEY THAT BE MADE THE ONE FOR THE OTHER CAN NOT BE SUNDERED: AND THESE SHALL PRESERVE THIS THEIR LOVE AFTER THAT THE BODY IS CAST AWAY."

Ye ask me why after these teachings should we that were of the brotherhood continue without that bond which ye call marriage? This was taken from the teachings of the Christ, He did not bid us abstain from marriage: but He bade us put the things of the body aside while yet we were alive, so that greater strength should be given to the spirit after it had cast away the body.

Thus it was that we strove and gathered ourselves together as a brotherhood, asking for neither wife nor husband if we had that which came from the Spirit alone.

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XXX.

A collection of various Sayings and Teachings of Jesus according to the memories of Philip, together with their interpretation. The story of the Transfiguration contains the Revelation of the Three Trinities.

(1). OF THE LEVITICAL LAW AS CONTRAVENED BY THE LAW OF LOVE

YE have read how a certain lawyer asked of Jesus what he should do that he might inherit eternal life, and how Jesus answered him, saying: 'THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART AND WITH ALL THY SOUL AND WITH ALL THY STRENGTH AND WITH ALL THY MIND; AND THY NEIGHBOUR AS THYSELF'; and how this lawyer asked Him then: 'Who then is my neighbour?' Now this man spake unto the Christ as tempting Him to speak things not taught by the priesthood.

And in this he had his reward: for the Christ turned to him and spake His parable of the Good Samaritan, saying: "YE MUST HEED THAT WHICH I TELL YOU AND MUST BELIEVE THAT IF SUCH IS NOT GIVEN YOU BY THE LAW OF MAN, THEN IS IT GIVEN YOU BY THE LAW OF MY FATHER."

Ye notice that He speaketh here of the priest: this because the priest in the land of Judea did not only give the people the teachings of the faith, but certain of them also administered the law. And in such law was it given that ye help first such as be of the household of Israel whether he be your brother or another that is far from you and a stranger. And he that be near unto you, if he be a gentile, ye shall succour, yet not before any of the household of Israel. So in this did the Christ speak against the law of the priesthood.

Ye should know that in Judea at this time were the Samaritans held in great contempt by the priesthood insomuch that these should not receive succour if they were sick, unless by the charity of those about them. Ye see therefore that what the Christ would say is this: "YE MAY INDEED BE A PRIEST OR A LEVITE AND YET NOT BE A SERVANT OF GOD. FOR THE LAWS WHICH YE HAVE SET UP ARE NOT THE LAWS OF GOD BUT THE LAWS OF MAN."

In this, therefore, He maketh reproach unto the priesthood, the which laid claim to have the laws from Moses, and that such came directly from Jehovah. The Christ would reprove them that held the household of Israel as of such great account. He spake simply unto this man and His meaning was but as I have told.

(II). OF RITES AND CEREMONIES

Ye would know what the Master taught concerning the value of rites and ceremonies and the duty of worship in the Temple; this being for the making of communities and for the spreading of the faith. Of these rites would He say that such must be in every community, and that the feasts and the rites of all churches were as the Law, in

that such should be observed and held in remembrance of all that should be of their faith.

But of those that would not go into the Temple would He say: "He that thinketh himself stronger than his faith and that he can do without his father that made him, the same shall find both his own weakness and his own humiliation. But he that setteth up a temple within himself and hath an understanding of the things of the spirit without the teachings of the temple, hath a peace within him that shall not be disturbed by any rite or form of worship."

But He said to all that were about Him that, in the forming of communities was there much that is of service to man. For he that worshippeth alone must have that knowledge within himself that is not given to many. But he that goeth into the temple and worshippeth with others taketh and giveth. And in this taking and giving is there much benefit for the spirit of man. For let not man think that he can dwell alone within himself without losing much that is his natural nourishment. For each soul giveth out and taketh in. And this is the giving and taking of those parts which come directly from the Whole, which is Jehovah.

(III). Of Prayer And Its Efficacy

THE CHRIST would teach that there be many kinds of prayer. He would say unto us: "If ye pray with all your hearts then shall your prayer be granted: But if ye do pray only with the tongue then shall your prayers be accounted but as the droppings of water and none shall have benefit from these."

He would say: "If ye pray, ye must pray for others as if these were yourselves. For if ye pray for others and these your prayers be but as a kindness shown to another then shall the benefit for such be but small. I say unto you, the tears that a mother sheddeth for the sufferings of her own child shall avail more than all the prayers that are offered up within the

TEMPLE, IF SUCH TEARS COME FROM THE LOVE THAT THE MOTHER HATH IN NATURE FOR HER CHILD."

Now as to prayers for those that have passed from this life, the Christ would have counselled that such prayers should be offered up but as a thought that shall be sent forth to reach the soul of him that hath cast off the body. And such thought shall be sent forth for his comfort.

But He hath often, in speaking of other faiths, brought to our minds that care which the Father that is in Heaven sheweth for His children. The Christ would say unto us 'CAN YE SAY WHENCE YE CAME? HE HATH BROUGHT YOU INTO THE WORLD. AGAIN HE TAKETH YOU AWAY: CAN YE SAY WHITHER YE GO? HE CARETH FOR YOU IN THE BEGINNING AND IN THE END: AND THOSE THAT HAVE PASSED AWAY FROM YOU SHALL FIND THAT WHICH THEY NEED. THEREFORE NEED YE NOT CARE FOR THESE EXCEPT WITH LOVE. BUT YE SHALL GIVE YOUR CARE UNTO THOSE WHO NEED IT, BEING STILL IN THE BODY.'

(IV). OF MIRTH AND SADNESS

NOW as to mirth, this was ever unto Christ a joy. He would that all those about Him should be cheerful so far as might be. He would say unto us: "WHY HAVE YE HEAVY HEARTS: IN HEAVEN IS THERE JOY AROUND AND HERE YE CAN MAKE FOR YOURSELF A HEAVEN IF SO YE WILL. BE YE EVER JOYFUL, SO FAR AS MAY BE, FOR A HEAVY COUNTENANCE MAKETH OTHERS HEAVY ALSO AND IT MUST BE A DISCIPLINE TO YOU TO KNOW THAT HE WHO SPREADETH SORROW OR HEAVINESS AMONG OTHERS HATH SINNED, IN THAT HE HATH NOT SHARED HIS RICHES BUT HIS POVERTY WITH THE REST".

The Christ would not chide those that did mourn, but would try to make these understand that the sorrow which they do keep around them extendeth to those that have gone beyond the grave,and maketh their life a difficulty in that they must listen to the mourning of those that be still on earth.

I would that ye could understand the difference between

sadness and melancholy. He would say: "SADNESS COMETH OUT OF LOVE: BUT HE THAT LEANETH TO MELANCHOLY OR DESPAIR HATH BEEN CAUGHT BY THE EVIL ONE, AND WOE TO HIM THAT IS WITHIN THIS NET."

(V.) OF THE SIN OF ANGER

IN like manner would He say to those that were in anger: "THIS IS INDEED A SIN IN THAT IT WASTETH THE SOUL". He would say: "MY FATHER HATH SOWN THE FIELD OF THE WORLD AND HIS WILL IS THAT HE GATHERETH THE WHEAT AFTER THE HARVEST. BUT YE THAT BE IN ANGER ARE AS THE FIRES THAT MAY CATCH A FIELD IN A HEAVY SUN. THIS BURNETH THE WHEAT AWAY AND IT IS WASTED.

"SUCH SHOULD NOT BE IN THE FIELD OF MY FATHER: FOR HE, HAVING SOWED THE FIELD, DOTH NOT WILL THAT THE GOOD HARVEST SHOULD BE WASTED BY FIRE. YE ARE THE FIRE IN YOURSELVES AND NOT ONLY YOURSELVES DO YE BURN AWAY BUT ALSO THOSE THAT BE ABOUT YOU. IF YE CANNOT QUENCH THE FIRE THAT IS WITHIN YOU AND WHICH HATH BURST FORTH, THEN MUST YE BE QUENCHED AND SENT AS ASHES OUT OF THE COMPANY OF THESE THAT DO RIPEN FOR THE HARVEST OF MY FATHER."

For among those that were about Him were many that would quarrel among themselves as to who should be the first among these, or who should tend on the Christ. He would say to these: "EACH MAN SHALL HELP HIS BROTHER WHEN HE NEEDETH IT, BUT HE WHO IS SOUND NEEDETH NOT HELP BUT FROM HIMSELF. I WOULD THAT YE SHOULD KNOW THAT EACH OF YOU IS HIS OWN HEALER."

(VI). OF PERSONAL SERVICE AND CLEANLINESS

FOR the Christ would not permit such attendance from any that were about Him. Some of these were set apart for service at such times as we should sit at meat; and to these would the Christ counsel that each man should take upon him his task as did He take upon Himself His own task of teaching.

But in His own person would He permit no man to tend upon Him; receiving, from such as offered Him lodging and hospitality; this as a gift, but not as a service. The same caused great wonderment unto many who came with the Christ: and when, as ye have read, the woman that was called Mary the Magdalene anointed His feet with fine ointment, those that stood about Him were amazed, knowing that the Christ would not permit that any should even wash His feet after that He had journeyed for the day.

The Christ desired that they which were of His company should keep the body clean. And He would that such should be clad in a seemly fashion. But if such should wash the raiment that they bore upon their bodies, then would He say unto them: "WHAT MORE HAVE YE NEED OF? FOR HE THAT HATH RAIMENT THAT COVERETH HIM IN A SEEMLY FASHION HATH ALL THAT THE BODY REQUIRETH. FOR SO DOTH MY FATHER CLOTHE BOTH THE TREES OF THE FOREST AND THE BEASTS OF THE FIELD."

The Christ would chide him that came into the company unwashen and with raiment that was damaged. He would say unto these: "YE SHOULD NOT MAKE OTHERS IN YOUR COMPANY TO FALL INTO SLOTH: FOR THAT IS A SIN."

(VII). OF PAIN AND SUFFERING

YE would hear that which the Christ spake of suffering whether of the body or the soul. And here He spake of His own sufferings which would fall to His lot. He would say: "THIS THAT IS GIVEN UNTO ME IS AS AN EVIL DREAM THAT PASSETH IN THE NIGHT. IT PASSETH AND THE MORNING BREAKETH AGAIN AND ALL THAT YE HAVE SUFFERED IS FORGOTTEN. FOR PAIN VANISHETH BUT JOY ENDURETH. BUT I SAY UNTO YOU 'THINK NOT THAT PAIN IS EVIL.' FOR WITHOUT PAIN COULD THERE BE NO JOY: AND IN THE PATH YE FOLLOW ON THE EARTH WHILE YE ARE IN THE BODY MUST YE HAVE JOY AND PAIN IN THE BODY AND ALSO JOY AND PAIN IN SPIRIT. I SAY UNTO THAT YE MUST VALUE THE ONE AS YE

VALUE THE OTHER. FOR IF YE GIVE NO PATH TO DESPAIR AND IF YE ENDURE IN PATIENCE, THEN IS YOUR JOY GREATER AFTER THAT YE HAVE HAD THIS PAIN.

"THE MAN THAT LIETH SICK CANNOT REMEMBER THE TIME BEFORE HIS PAIN HAD COME UPON HIM. HE GROANETH IN HIS BED AND FORGETTETH THE DAYS IN WHICH HE WAS SOUND. BUT AFTER THAT HIS SICKNESS IS PAST, THEN HATH HE ENJOYMENT IN HIS BODY SUCH AS HE HAD NOT BEFORE THIS SICKNESS HAD COME UPON HIM. FOR HE ENJOYETH THEN THE THINGS THAT BEFORE HIS SICKNESS WERE SO SMALL UNTO HIM THAT HE TOOK THESE IN AS HE TOOK THE BREATH OF HIS BODY.

"BUT HAVING ENDURED THE SUFFERING OF THE BODY, NOW IS ITS SOUNDNESS A JOY UNTO HIM IN ITSELF. I SAY UNTO YOU 'REJOICE IN ALL THINGS': FOR THESE BE GIVEN UNTO YOU FOR THE UNDERSTANDING OF THE WHOLE OF MAN THAT IS BOTH BODY SOUL AND SPIRIT."

(VIII). OF THE USE OF THINGS TEMPORAL

THE Master would have taught that he who hath not regard for the things that be about him in his lifetime hath not regarded that which is to come: save he be in the service of a mission as were the disciples in His time. These were bidden to take their burden on their shoulders as did those that bore the Ark of the Covenant; and, forgetting all besides, carry it into the Temple of the Spirit.

But unto such as were in the world He spake in this wise: "USE YE WELL THAT WHICH IS GIVEN UNTO YOU TO USE FOR THE LIFE THAT YE MUST SPEND IN THE WORLD IN WHICH YE LIVE. FOR I SAY UNTO YOU THAT IT SHALL BE ACCOUNTED AGAINST YOU IF YE HAVE NOT LABOURED TO MAKE USE OF THAT WHICH IS WITHIN YOU. AND YE MUST ALSO USE THAT WHICH IS WITHOUT FOR THE HELPING OF YOUR UNDERSTANDING.

FOR I SAY UNTO YOU 'ALL THAT IS BEAUTIFUL BOTH TO THE EYE AND TO THE EAR IS GIVEN UNTO YOU THAT IT MAY NOURISH THE SOUL SO THAT AFTER IT HATH CAST AWAY THE

BODY IT MAY BEAR THIS WITH IT INTO THE KINGDOM OF MY FATHER'.

"I SAY UNTO YOU THAT ALL THAT IS BEAUTIFUL BOTH FOR THE BODY AND FOR THE SPIRIT IS ALSO GIVEN YOU FOR A PURPOSE AND HE WHO CAN USE THAT WHICH IS OF THE BODY FOR THE NOURISHMENT OF THE SPIRIT DOETH WELL. BUT HE THAT USETH THAT WHICH IS OF THE SPIRIT FOR THE NOURMENT OF THE BODY DOETH ILL: FOR YE MUST EVER STRIVE UPWARDS FROM THE BODY INTO THE SPIRIT. FOR THIS IS GIVEN TO YOU THAT YE MAY HAVE UNDERSTANDING OF THE LIFE WHICH IS TO COME HEREAFTER."

(IX) Of Music And Song

THE Master spake also to us concerning song and music. Of song He spake as of a form of gladness and understanding both of joy and suffering. He would say:

"YE SING SO THAT YE MAY PROCLAIM THE JOY THAT IS WITHIN YOU OR MAY CRY ALOUD THE PAIN THAT TORMENTETH YOU. YE KNOW NOT WHAT YE SPEAK WHEN YE ARE MOVED TO SING. YE HAVE IN THAT SOUND THAT COMETH FORTH FROM YOUR LIPS A GREATER UNDERSTANDING OF THE SPIRIT THAN YE WOT OF. FOR WHEN YE SING, THE SPIRIT CRIETH ALOUD IN YOU AND YE HAVE ENJOYMENT OF YOUR JOY OR RELIEF OF THE PAIN THAT HATH TORMENTED YOU."

He would say to us:

"YE HAVE YOUR SONGS FOR PRAISE AND JOY ON EARTH. BUT GREATER THAN THESE SHALL YE HAVE: FOR GREATER SHALL BE YOUR JOY WHEN YE COME INTO THE KINGDOM."

Yet am I sure that the Christ had joy in the songs of earth, for He would listen to the songs of His own land with gladness. And also would He listen to the birds. But of these things have I but heard His words in fragments. He would listen at a feast to those who would make music on the harp. But to us that were about Him would He never counsel that we should learn to make such music.

(X). Of The Nature And Duties Of Woman

TO the women was He ever ready to give counsel that they should make joy to all in every manner that was possible for them. For He would say:

"Ye that have husbands and households and bear children should be as the harp that maketh music: For ye should rejoice and comfort the heart."

Ye would know what the Christ would teach concerning women as having spiritual duties, and how these should be fitted as sisters in the company of those that followed Him. There be many kinds of women, my brother, and of these there be few that be chosen for a mission such as the Christ's. About us were ever many women and children who followed after us, some of the women for counsel and comfort. But many had not the seed within their hearts, being full of many cares.

Other women there were in our company who must at times be cast forth, for the making of too much noise and praise, the which disturbed the brethren. But to those which followed us with earnest heart would the Christ say:

"Ye shall be women of great understanding. Ye have your part, which is different from that of the men: For ye are here to give help and counsel as also are the men, but in a different fashion. For woman that is made to be the mother of children must have within her an understanding that is not given to her husband: And such must she use not for guile but for the better understanding of man."

He would say also to these:

"The woman hath her part. Go ye into the path of my mission with gentleness, searching the hearts of those that be about you so that ye can give help unto them by the understanding of that which is within man and which yet is woman."

So would the Christ have spoken unto you: for He would say:

"In every man there lieth that tenderness which is in the woman. Yet by reason of the burdens that man must bear may he forget this. But woman hath but little in her of that which is man: for in the beginning when she was created, came she forth from man as part of him but not the whole.

"And yet is woman complete unto herself: for by woman is man born into the world and she only can have a full understanding of that which she bringeth forth and can explain man unto himself."

(XI). Of The Care Of Children

NOW as to the bringing up of the children did the Christ often speak to all that were in His company, and He would say to them that have the care of children that such were but men in their infancy and that these children should have around them in their company such as could accept from them fully that which was good and reject that which was evil, for their better understanding.

For He would say:

"The seed hath in it the fulness of the tree; and if ye care not for the seed then shall no forests grow to their fulness. I would that ye take these that be young and guide them but not lead them. For in such leading is there but the growth of weakness and not of strength.

"I would that ye do not give your children punishment except that which cometh out of their own sins: For so too shall ye also be punished."

Those that were wrathful with children would He rebuke, saying:

"If my father that is in heaven smote you as ye smite these children, then would few men be

LEFT STANDING IN THIS WORLD. FOR HE THAT IS PUNISHED BY MY FATHER PUNISHETH HIMSELF AND THIS IS THE LAW FROM THE BEGINNING OF THE LIFE OF MAN UPON THE EARTH. AND SO IT SHALL CONTINUE AFTER THAT HE HATH PASSED OUT FROM THE BODY.

"FOR THEY THAT HAVE MISFORTUNE ON EARTH HAVE THIS BY REASON OF THAT WHICH IS WITHIN THEMSELVES OR OF WHAT WAS IN THOSE WHO WENT BEFORE THEM. AND THIS MUST BE ATONED FOR EVEN IN THE CHILDREN AND THOSE THAT FOLLOW AFTER THEM."

(XII). Of The Sharing Of Burdens And The Cleansing Of All Souls. Of The Entering Into Knowledge

NOW in this matter of the bearing of one another's burdens, the Master would have said that such as be sinful in their lives have their own punishment, in that they make this for themselves and hand this on from one generation to another. This, He said, was a law; and such can not be altered. And it is also a law of justice because this sin can but endure for a time through the generations that follow. And each soul having in itself all that is good and evil, must find, as it passes from the body, that cleansing which is meted out to all.

For in the measuring of the generations must all things be endured and experienced. And those that suffer for the sins of their fathers must in the end find cleansing, even as also shall the saints. But for these is it a matter of long endurance.

Of this cleansing of the saints must ye learn much of which ye have not yet heard me speak. These ye call saints being those that, having entered into the body, hold in the spirit that which keepeth them from sin, and are such as can give unto those that have need, the power of the spirit within.

But these, having in themselves no knowledge of sin, can but have perception of sin as in a mirror, through the con-

templation of the sins of others. Even so must those, who have suffered in the body for their faith's sake, be cleansed of the sin that is within them when they have cast off the body: but for the saints it is different because of that which they have sacrificed for their faith and by reason of that faith itself the which is within them.

These therefore, after that they have arisen in the body of their soul, must come to a knowledge of sin here on our side: but this not through any pain or punishment that shall befall them. But for a time shall they remain in a state of contemplation until they shall have come to an understanding of that which is within them.

For in the life of the body have they no power to understand the sins of those that were about them, seeing the sins of these but as in a glass. But here on our side shall every soul, whether he be saint or sinner, come into the knowledge of his whole being before he be fit to enter into the Kingdom of God.

So doth each one suffer and learn that the knowledge which every man must have of himself may be fulfilled. For, as it hath been said, ye are indeed members one of another: and in the passage of time shall all that have been through the world find in themselves all that each containeth. For until he hath come into a full realization of himself shall the soul of man not be complete.

For those that do work good out of an evil inheritance there abideth a reward that is greater than that which cometh unto him that, having within him greater gifts of virtue, doth not increase his talent for the helping of his brethren. For such an one cometh more quickly into full knowledge and realization of himself, and is thus more fitted for the enjoyment of that peace which passeth all understanding.

For if ye watch the elements, ye shall see that after the storm hath spent itself, then cometh there a great gladness in the heavens and the sun shineth forth in a clear sky. Even so is it with the sinner that, having suddenly come

into a knowledge of his sin, casteth it from him and seizeth that which is prepared for him of joy with greater earnestness.

(XIII). Of Death As Gate Of Life

WHEN the Christ speaketh of the death of the body, then speaketh He also of life: for He would say:

"Ye fear death because the body decayeth. And even so do ye fear being laid in the tomb, the which is but a lonely place. Ye know that in a short time there will be nought but a small heap of dust. But I say unto you that in this death there is life. For when the body dieth then hath it but been cast away from the greater life that is within the soul. For no soul shall pass away out of the body whether it be good or evil until its time is come."

"And if ye ask me of this time, then I say it is the full season for this soul, the which if it be good passeth on to fuller knowledge: and if it be evil, having failed to use that which was given it for this life, then passeth it into the place wherein the knowledge of its own weakness shall be given to it."

(XIV). Of The Nature Of Sin

WOULD ye that I should give you once again that which the Christ speaketh of sin? Here would He say:

"Man in his journey through the world sinneth by reason of two causes: either that which is without him to which he giveth harbour or that which is within him that cometh forth. If that which is evil in man cometh forth, then of his sin shall he find salvation: for in the knowledge of himself hath he gained."

"But if he give the harbour to that which is evil without, by reason of his sloth, then must he indeed enter into the life which is to come: but

INTO THE KINGDOM SHALL HE NOT ENTER UNTIL HE HATH KNOWLEDGE OF THAT OF WHICH HE IS MADE."

To the publicans and sinners would the Christ speak as if these were children that not having knowledge did sin in ignorance. But of their ignorance would He say that this came not of the lack of power for the gaining of knowledge, for such indeed had been given them: but of their own free will had they chosen those things that should give them but a fleeting pleasure for the body. And not caring for the soul, they became but as beasts. Yet beasts were they not from need, but of their own choosing. With such would He reason, saying:

"YE FIND THAT WHICH YE THINK IS PLEASURE IN THE THINGS OF THE BODY THAT YE CAN BUT ENJOY FOR THE MOMENT. YET IN YOUR BLINDNESS CAN YE NOT SEE HOW MANY HAVE BEEN LAID IN THE TOMB THAT ARE SUCH AS YOURSELVES, HAVING LOST THAT POWER OF ENJOYMENT AND HAVING BROUGHT UPON THEMSELVES SUFFERINGS THAT HAVE FAR OUTWEIGHED THOSE PLEASURES FOR WHICH THEY SOUGHT?"

"YE THAT ARE BORN INTO THE WORLD BETTER THAN THE BEASTS HAVE YET NO VALUE FOR THAT WHICH CAN GIVE DELIGHT UNTO YOUR SOULS. BUT INSTEAD DO YE ENTER AGAIN INTO THE STATE OF THE BEAST BY REASON OF YOUR OWN WILL AND BY REASON ALSO OF YOUR SLOTH."

(XV). Of Master And Servant

TO those that served would He counsel that such should serve their masters faithfully. He would say:

"IF YE ENTER THE MARKET AND THERE BEHOLD A ROBE WHICH YE DESIRE, THEN DO YE BARTER FOR THIS A CERTAIN PRICE. SO MUST IT ALSO BE IF YE SERVE YOUR MASTERS. FOR IF ONE GIVE NOT THE ROBE THEN CAN HE NOT RECEIVE THE PRICE. BUT LOOK THAT NO MAN TAKETH THE PRICE FROM YOU AND KEEPETH THE ROBE ALSO.

"AND BE YE CAREFUL THAT YE GIVE THE LABOUR OF

YOUR BODIES UNTO YOUR MASTERS. BUT YE CANNOT BARTER YOUR SOULS ALSO. KEEP YE THAT IN REMEMBRANCE. AND BE YE NOT ENVIOUS OF THE RICH OR OF HIM THAT IS SET ABOVE YOU."

"FOR THESE ALSO SHALL HAVE THEIR POVERTY AS YE HAVE YOURS: WHETHER IT BE IN THE PRESENT WORLD OR IN THE LIFE THAT COMETH HEREAFTER. FOR MY FATHER GIVETH UNTO EVERY MAN THE SAME KNOWLEDGE AND THE SAME RICHES AND POVERTY: FOR ALL THINGS MUST BE KNOWN UNTO THE SOUL BEFORE THAT IT CAN ENTER INTO THE KINGDOM."

(XVI). OF THE IMMANENCE OF THE CHRIST IN ALL

MANY times hath the Christ spoken of His life as being in all things living or created, this being the life of the Father and of the Spirit the which are one with His own. As ye have read, so would the words be:

RAISE THE STONE AND YE SHALL FIND ME:
CLEAVE THE WOOD AND THERE AM I."

He would say unto us:

"I AM IN THE FIRE AND I AM IN THE WATER
AND UNDER THE EARTH SHALL YE FIND ME
AND IN ALL THAT SPRINGETH FROM THE GROUND AM I,
AND IN ALL THAT LIVETH
WHETHER IT BE THE TREE OF THE FOREST OR THE BEAST:
BE IT AN INSECT
OR BE IT THE LION THAT ROARETH THROUGH THE DESERT
THERE AM I ALSO.
FOR I AM LIFE
AND SO IS MY FATHER
AND SO IS THE SPIRIT THAT COMETH AFTER ME.
FOR THESE THREE BE ONE
AND YET THESE BE THREE ALSO."

I would have you read the gospels now with care; for in these shall ye see many things the which before my writings ye could not comprehend.

Ye read how the Master says:

"ASK AND IT SHALL BE GIVEN YOU
SEEK AND YE SHALL FIND.
KNOCK AND IT SHALL BE OPENED UNTO YOU."

He spake also of the wonder of the soul of him that hath found: and how this wonder bringeth a man to the Kingdom of Heaven. But I would have you know that this word 'wonder' that the Christ useth here hath not the same significance that your word hath. For by 'wonder' would He mean here 'praise'; signifying that the human soul seeketh that which is hidden: and finding it, then doth he wonder, and by that astonishment at the power of God that is above him shall he break forth into praise.

This is the meaning here: for I have heard the Christ speak of this. He hath said that he that seeketh shall find and after he hath found, then shall his heart break forth in wonder and it shall cry aloud to God. And so, from his knowledge of his ignorance shall he enter into the Kingdom.

ADDENDUM to PART FIVE.

*Philip's Story of the Transfiguration of Christ upon the mountain. To be read in connection with his Introduction in which he explains the nature of the Christian Trinity and the Christhood of Jesus: also with his story of the Ascension of the Christ.**

I WILL TELL the meaning of the tale of the Transfiguration of the Christ, if so ye will it. As ye have it in the Gospels, ye have the symbol of what this was, but the meaning of this ye have not. If ye would that I should speak to you of this, will ye give me those things that are a mystery to you in the tale: for ye are now acquainted with much that will make it plainer to you.*

My brother, I will now tell the tale as I heard it. This happened after that the Christ had been away from us for several days and had returned again unto us. Peter, being of a wayward mind and curious as to the doings of his Master, spake unto Jesus, saying: "Master, ye go away, and we know not where ye go; and ye come again and ye tell no man whither the Spirit hath led you. Will ye that we should have further knowledge of this from you?"

And the Christ spake unto him saying: "I WILL GO AGAIN SOON AND YE SHALL COME WITH ME AND JOHN ALSO." And James, hearing the words spake saying: "Will ye not that I come also?" And the Christ answered him not.

Now after three days were past, Jesus spake unto Peter, saying: "ARE YE READY?" And Peter replied unto Him "Yea, Lord; what Thou biddest me, that shall I do". And He called also John unto Him, saying: "CALL THOU JAMES THY BROTHER: FOR THE TIME IS COME WHEN WE MUST GO INTO THE WILDERNESS."

At this time was all the multitude there that had been

*Here Ch. xvii of St. Matthew's Gospel was read aloud and it was asked that Philip's own version should be given with his explanation of the symbolism in the narrative.

listening unto the words of the Christ. And He, drawing apart from the others, spake saying to the three: "TAKE YE THE ROAD WITH ME INTO THE MOUNTAIN.". So all these departed, and I tarried behind with the multitude, wondering what these mysteries should be that would be revealed unto the three first chosen.

When these had come again with the Christ, there was a great turmoil because of the youth that was possessed of a devil, of which ye have heard, and that was cast out by the Christ. And after that we had returned in the evening into the city, I asked Peter what manner of journey that had been into the mountain. But of this would none of these speak: for full of wonder they seemed, and yet would they tell no man what they had seen.

But after that the Christ had ascended into Heaven, then did John tell unto us all that were there of this other ascension on the mountain. I can but give you the tale as John hath told it and also James and Peter, who beheld the same and yet not the same.

Now John said that they ascended that steep mountain with the Christ, He spake no word to any. But when they had come nigh unto the summit—for to the summit could they not ascend, it being a barren rock—then did the Christ bid them sit down. And on each man fell a heavy weariness, and he slept.

And in this sleep, John heard the voice of the Christ, saying: "BEHOLD!" And looking up from his slumber, John saw before him the Christ; not as He was in the flesh, but as a spirit filled with light He seemed. And by Him stood two others, one at each side. And the Christ spake unto John, saying: "THESE ARE TWO THE WHICH CAME BEFORE ME TO MAKE THE WAY FOR ME".

And John, being much afraid, said: "Who are these, Master?" And the Christ spake, saying: "THESE ARE MOSES AND ELIJAH: THESE TWO, THE WHICH ARE ONE; AND WHO SHALL COME NO MORE AFTER THAT I AM NO LONGER WITH YOU IN THE BODY".

And John, falling upon his knees, bowed himself and worshipped. And the whole mountain was filled with noises such as the thunder makes in the heavens. And after that, the vision fell from the eyes of John; and lo! he was there upon the ground, and on either side were James and Peter. And the Christ was kneeling upon the ground afar off, with hands stretched out unto the heavens.

This was the tale as told by John. I would that ye should now hear the other of the three tales as they were told to us. I shall then give you the explanation as I know it. I have told you that which John hath related of what he saw and heard up on the mountain. I shall tell you next the tale of Peter, and after that shall I give you the story of James.

I would have you know that John it was who first spake of that which ye call the 'transfiguration' on the mount; this after that the Christ had been received into the heavens: for this again was seen but by John and two others, these being James and Peter. For John, being in much wonderment after that the Christ was borne into the heavens, was fain to speak of this other wonder that had happened upon the mount. And after that the mouth of John had been opened and he had told his tale, then did Peter speak, and after him, James. Ye know that all these went up with the Christ unto the mountain and I have told you that John had fallen asleep upon that place nigh unto the summit, and with him also James and Peter.

Now Peter, in speaking after John about this wonder the which had befallen him, was not as John: for he had less faith in his heart: and thus spake he: "After that I had fallen asleep upon the mountain, being much wearied with the journey unto the summit thereof, then fell I into a slumber wherein I dreamed a dream that was not as others that do come in the night-time: being almost as if a vision had appeared to me."

"There saw I the Christ clad in a bright garment—not such as He wore when He ministered unto us, but being full of light, so that His body was as clear as water. And on each

side of Him stood one; these being also full of light, but lesser in radiance than that of the Master."

And in my dream I cried aloud, saying: "Lord, why is it that Thou art clad not as a man but as a spirit? And who are these that are by Thee?" And the Christ, speaking in a voice such as He was wont to speak with, replied unto me: "PETER, THOU ART FULL OF WONDER. THESE TWO THE WHICH ARE BESIDE ME ARE THEY WHICH HAVE COME BEFORE ME. THESE ARE MY MESSENGERS."

And I, speaking eagerly, said unto Him: "Lord, tell me the names of these." And He, speaking again, said "THIS IS THE LAW THE WHICH WENT FIRST BEFORE ME: THIS IS MOSES THE PROPHET. AND THIS OTHER, THE SOUL THAT WAS MY SECOND MESSENGER, THIS IS ELIJAH. THESE TWO CAME FIRST AND YET ANOTHER CAME AFTER."

And I, being much wondered, said unto the Master: "Will ye then that here upon the summit of the mountain we build three temples for Thee: for this is a Holy Place."

And as I spake, the dream vanished from before mine eyes and I awoke. And there, upon the summit of the mountain were we three, as we had fallen asleep. And far from us knelt the Christ upon His knees, His hands uplifted to Heaven. And I, waking, knew not whether I had slept or whether a vision had been given unto me."

And now shall I tell the tale that was told us by James after that Peter had spoken. James also spake of that heavy slumber which had come upon him on the mountain. But he did not speak, as did Peter, of a dream. For James said that, suddenly starting from his sleep, he beheld before him the selfsame vision as had both John and Peter.

The Christ was there, standing upon the mountain and with Him were the two others, as ye have heard. All these three were filled with a wondrous light. But James spake of great noises in the heavens such as ye hear when there is oncoming of thunder: and he, not being asleep but as he would be in the full time of day, was terrified both at the noises and also at the wondrous light around him. And he,

not daring to speak or to ask any question, fell upon his face. And now, as he lay with his head bowed upon the ground, there came a Voice out of the thunder.

And the Voice spake, and said: "THIS IS MY BODY THE WHICH YE SEE BEFORE YOU. AND AFTER HIM SHALL YET ANOTHER FOLLOW. FOR FIRST COMETH THE SPIRIT AND OUT OF THE SPIRIT IS THE BODY CREATED. AND AFTER THAT MUST MUST COME THE SOUL THE WHICH IS SPIRIT ALSO. FOR THESE THREE ARE ONE AND YET THEY ARE THREE."

"EVEN SO ALSO ARE THESE MY MESSENGERS. FOR HERE YE SEE TWO, THE WHICH WERE SENT BEFORE TO BEAR TIDINGS. AND YET ANOTHER HATH BEEN WITH YOU, ALTHOUGH YE KNEW HIM NOT. AND THESE THREE ARE ONE: AND YET THERE BE ALSO THREE OF THESE."

And James being sore afraid cried out and said: "Lord, I am afraid!" "Tell me who was this third one that did bear Thy message?" And the Voice spake again, saying: "HE IT WAS THAT DID COME FROM OUT THE WILDERNESS AND DID PREPARE THE BODY OF THE SECOND OF THESE TRINITIES BY BAPTISM, THE WHICH IS A SYMBOL OF THE CLEANSING OF THE BODY BEFORE BURIAL. THIS WAS THE THIRD THAT DID BEAR THESE TIDINGS UNTO YOU AND DID PREPARE THE BODY FOR THE SUFFERING THE WHICH IS TO COME."

And James cast down his head again upon the ground, being sore afraid. And after that he had raised his eyes once more, lo! the vision had vanished away; nor were there any more noises heard upon the mountain. And John and Peter were asleep as they had been before.

NOW ye would know the meaning of all this and more especially of this vision upon the mountain. I would have you understand that in the message lieth a meaning. It was as the foundation of a building. If ye build a house upon the earth, ye must make it firm in the base before ye raise all the upper stones.

Now there be three Revelations of the Spirit; and each of these three be divided again into three parts. These the

messengers that went before the Christ were the Body of the Revelation of God that is behind all.

Then cometh the Revelation of the Christ, the which was the Soul of this greater Revelation. And in the ages yet to come, there shall follow yet a third Revelation, the which is of the Spirit.

Now Moses came first: He it was that gave the Laws. This one was the Body. Then came Elijah, he that bore the Message of the Messiah that began with the giving of the laws. He it was that was the Soul of the three Messengers in the first Revelation. This one spake in words strange and full of mystery. Lastly came John the Baptist—he being nearest to the Christ. He was the Spirit of that Revelation. All these three are one, and yet the Three do take on different parts.

I have said that Elijah was the Soul of the three messengers. Now this message of which I speak was not the Message of the Coming, but that which should follow on the Giving of the Laws until the coming of John the Baptist, the which was a promise. The message was one message in three parts, beginning with Moses; and the Law prepared the way for that which was to follow after it.

These three were the first of the Trinities. And he that was the last of the three told of that other Trinity the which was to come. They that carried this message had each his part: and all was to lead unto that other message which was first spoken of by John. Such are the Three Messengers, and none shall come again after the Christ.

In this is much of the mystery of the Trinity revealed unto you. I would that ye should see that in these messengers is a Trinity as in the Christ Who came from God, and after Him the Holy Ghost.

And yet another Trinity will come, that cannot yet be told you.

Thus was it with the first three Messengers: First the Body; then the Soul; and then the Spirit. But with the second of the Trinities was it different. For here was the

Spirit that is Unseen the first*; and next, the Body that is visible to men†; and after these the Soul, which is both spirit and also that which is spirit and body both, the which is MIND.** This cometh the last, because it remaineth unto this day, but might not endure in visible form. Therefore was it given to the world after that the body was destroyed.††

That Vision upon the mountain the which was seen but by three carrieth again a meaning within it. So also doth the Ascending of the Christ, the which also was witnessed but by three of those that were present. These with their own eyes saw Him arise. The others did but take it as coming from the three. Now this transfiguration upon the mountain was but a foreshadowing of that other transfiguration when the Christ arose from earth and entered into Heaven. Those that saw the vision upon the mountain were charged that they should tell no man until the Christ had vanished away from them: this because the foreshadowing of that Ascension into Heaven should not be given unto men until the time was ripe.

For ye know that times and seasons are for all things arranged; and thus was it with each step of the way trodden by the Christ. He might not know Himself whither the next step should lead Him. For He was but conscious of the Purpose the which was with Him.

This His transfiguration was given unto these three for the increasing of their faith, and that they should thereby have greater spiritual power for the teaching of others. To them, therefore, that needed it was this vision given.

There is a great mystery in the working of the history of the world: and yet more is there to come, the which shall lead the sons of men to a higher understanding of the Spirit and the things of the Spirit.

Ye must understand that the Blood of Christ still buried within the ground is yet another mystery. More I shall not tell you now. But at the end, when all shall have been fulfilled of which I have told, then shall I give you more of the meaning of this message the which I have sent unto you.

†† See Appendix VIII p. 238.

PART SIX

(Chapter XXXI)

THE NARRATIVE OF OUR LORD'S PASSION.

Jesus makes His last entry into Jerusalem, and warns His disciples of what is to come. Philip speaks of Judas. The priests are wroth at the polular tumult. Jesus prophesies the scattering of His Spirit. He takes meat with John, James and Judas. The priests seek occasion to arraign him. Jesus casts forth the money changers from the Temple.

(First given by Philip on Holy Thursday, 1925)

MY BROTHER, I am here today to begin writing of the Passion of the Lord Christ. I shall give you the whole tale from that time when the Christ came from Galilee for the last time and entered into Jerusalem. Now before the Christ had left His own country, He would ponder much: and many times did He disappear from amongst us, and we might not know why this should be so. For of the End had he not spoken to us. But as we were about to set forth to Jerusalem did He first speak of that which was to come to Him. He spake of the fulfilment of His mission with us, telling us that He had besought His Father that strength might be given unto Him: for, He said, that which should come to Him was pain and also shame, the which would cause many to mock Him.

At this time was Judas with us, and none might know that evil was within him. This Judas, as ye know, was given the keeping of the monies that were for the use of the brethren. These were entrusted into his keeping because of his extreme honesty: for honest was he in all his dealings. I would that ye should know what manner of man this was. He was a man born in Capernaum, the son of a scribe in that place, the which was a man of some wealth. Fiery in

his zeal for the teachings of the Christ was Judas: a man that would ever speak out all that was within his heart: not given to anger or making disturbance among the brethren, but ever ready to cry aloud against these that mocked at the mission of Jesus.

This man had entered into the brotherhood about the time of my coming, and full pleased was he that he was chosen as one of the twelve. Ye must not think that the Christ had a knowledge within Him that Judas should do that which he did: for this did He not know until He had given the purse unto others. When Jesus called him into His mission, was Judas more loud in his praise than any of the others; and also did he strive to help others into the faith with much zeal and pain unto himself.

But Judas was of a mind that findeth it hard to give up those things the which make life a pleasant place. Thus had he more difficulty than others in taking on himself the daily toil for the necessities that fell on all these that followed the Christ.

Fond of monies was he, though honest in all his dealings: and as such was he chosen to barter for the food the which we bought, and to find habitations for us. Thus knew he many in Jerusalem the which were not of the faith.

Now about this time did the Christ suffer much in His spirit: and after that all had passed and He was gone from us, did I remember that He would search around among us with His eyes at times as though He looked for one that should be singled out for some service or for the fulfilment of some special work or duty: this coming from His inner knowledge that one among us must betray Him. But of this knew He not the man that should be chosen until the time of His supping with us at the last. For knowledge came unto Him after that He had prayed unto His Father in the garden.

Then made we the journey to Jerusalem: for the Christ spake unto us saying: "THE TIME IS COME: NOW MUST I GO UNTO JERUSALEM, FOR THERE WILL MANY THINGS COME TO

PASS WHICH SHALL BE A SURPRISE UNTO MANY. AND THERE SHALL THAT BE FULFILLED WHICH WAS WRITTEN FROM THE BEGINNING."

We had no knowledge that there should be any dangers in Jerusalem other than those the which were before. For at all times were the scribes and Pharisees ready to come unto the Christ asking Him questions which might lead Him before the Council. For any that should give teachings that were contrary to the priesthood were not held in favour by them.

When we were come nigh unto the city of Jerusalem, the Christ was very joyful and rose out of the sorrow which had sat upon Him the while He was in Galilee. He bade us sit and take our midday meal, the day being very warm, and we being come within sight of the city. And unto two of the young men gave He directions that these should go near by the city, where they should find a house and nigh unto it an ass and a colt tied. And these He bade them bring unto us.

All in our company were right glad that the Christ should rejoice in coming into the city: for we had been sad because of His sorrow for some time past. And Judas, he that should betray the Christ, was ever nigh unto Him and rejoiced with us more loudly than did any other of the company. And when the young men came unto us after that they had found the colt and the ass, the Christ bade these sit down and eat: for said He: "IT IS NOT YET EVENING, AND THIS IS THE TIME IN THE WHICH I SHALL ENTER INTO THE CITY TO CONQUER THE EVIL THAT IS THEREIN: AND THIS EVIL SHALL INDEED BE CONQUERED IN ALL THE LAND OF JUDEA, ALTHOUGH I SHALL NOT ENTER AGAIN INTO JERUSALEM."

And we asked Him saying: "Lord, wilt Thou then abide for ever in this city after that ye have conquered the evil therein?" And the Christ said unto us: "YEA, THERE SHALL I ABIDE FOR EVER: AND ALSO THROUGH THE LAND OF JUDEA SHALL I BE SCATTERED AS SEED IS SCATTERED. AND THIS SEED

SHALL AGAIN SCATTER ITSELF THROUGHOUT THE WHOLE WORLD." And we might not understand these things that the Christ spake. But none questioned Him, for in their hearts had they nought but joy in that which He spake: for never before had He spoken to us in this wise. At all times was the Christ joyful save when these that questioned Him tempted Him: but not as He was on this day. For now was He not as a man that hath sorrow in his heart, but as one that knoweth that victory is in his hand.

And now when the evening was come and the heat of the day was not so heavy upon us, did the Christ bid us rise and come with Him into the city: and looking upon the colt and the ass He spake saying: "I SHALL COME INTO THE CITY UPON THE ASS; SO MAKE YE HER READY: FOR IT IS SPOKEN THAT THIS SHALL BE DONE." And they that were about Him cast upon the ass their coats, so that she should be appareled for the manner of riding; and the Christ sat thereon and we began our journey into the city.

And all these that went with us were full of joy and cried aloud unto others that were upon the road, saying unto them that they should join themselves unto us; for much should be done when we came unto the city. And these, being a great multitude, shouted and pulled branches from the trees that were around that they might keep the flies from troubling the Master: and so many did pluck these branches that not all could approach nigh unto Him. These therefore strewed their branches along the way. And also some of the women plucked from them their veils and scarves and strewed these also before the Master.

And He, sitting upon the beast, the which was a large one, white as are the asses in our land, smiled at the multitude. And His face had upon it a brightness that was not as that which lighteth a man in his daily life. But the joy that was within Him shone forth as doth the sun in the heavens.

Now when we were come unto the city gate there was a great multitude assembled, and these that kept the gate

wondered at this great number of persons which were shouting and standing by the Christ who was sitting upon the ass. And He bade all these follow with Him into the city: and as we went along the streets were many joined unto us so that those that were in their houses came out to their doors and windows wondering what this might be.

Now Judas had gone before us into the city that he might make preparation for us. And he, coming forth, met us at the gate within the city and shouted with the rest, leading us to the house which had been prepared to receive the Christ. This house was in a humble part of the city. It was a house wherein the Christ had been received before this time: for the family of Lazarus having their kin within the city of Jerusalem had made an arrangement that if the Christ should come there, these should receive Him at all times.

After that the Christ had entered into the house, those that had followed after Him gathered about it, shouting for a time; but as the night was coming upon us ,these went each man his way so that after a time were there but few before the house. And after this was accomplished did the Christ take meat with those that were within. And John was with Him, and also James and Judas. There three went with Him into the house; and John did tell us that the Christ was wearied and would take no meat with others: for after the journey was He again heavy in spirit and had fallen again into the sadness that had been with Him aforetime. And John asking Him why He was in such heaviness, He spake unto him saying: "YE CANNOT UNDERSTAND THAT WHICH THE SPIRIT KNOWETH. FOR AWHILE IT IS JOYFUL, SEEING THAT WHICH IS AFAR OFF; AND AWHILE IS IT AGAIN WEARIED AND THEN COMETH IT INTO THE KNOWLEDGE OF THAT WHICH MUST BEFALL IT ON THE MORROW."

Now during all the time that the Christ was in the city of Jerusalem, until the day on which He was betrayed, did He preach to the multitudes as before. But the entry into the city had been noised abroad and those that were in

authority were angered at this disturbance among the people. I would have you understand that the Romans took no part in the persecution of the prophet Jesus, those that were against Him being of His own people and of them that were within the priesthood and, as priests, ordered the laws. These were angered that this man, who had hitherto shewn no regard for them or for their orderings, should come again into the city exciting the multitude. And those the which had joined in this crowd of persons, not being the followers of Jesus, were rebuked—this being done by the priesthood on the Sabbath.

These gave a public announcement that such as should make riot in the city, calling together great multitudes, should be held accountable unto the law for this: and that such should make any preachings in public places should also be accountable to the law. Ye can see that in this wise the Christ was not permitted to give any further teachings in the synagogues. He sought therefore the places without the city, and would call these that would hear Him into the gardens round about the city so that no man might molest Him. But from the time in which He entered into Jerusalem did the priesthood keep watch over Him, sending among those that listened to Him others of their own company the which were spies watching that they might find guilt within Him.

Ye should know that any man that should claim to be a ruler among the people or that he had any power in the working of miracles, or any power of healing, was accounted as those that be wizards and sorcerers in the land by the laws of Judea. But the Romans being rulers in the land at this time, the laws of the priesthood did not find their full account. Ye can understand that from the beginning of this time was there a watch set upon the Christ and upon all that followed with Him: and the priesthood having before this time been angered that this man should go into the synagogues, teaching as though he had authority in the land, would find reason to bring Him before the Council.

And the Chief Priest being much angered, ordered secretly that those the which served him should keep this watch; and if any should find reason that the prophet Jesus could be taken, a price should be given to this man. This was done in secret for fear of the Romans, for these were a just people and would not permit that any man should suffer the which had not deserved it. So were the priests in fear of the Roman Governor and must work this without his knowledge.

Thus had some time passed in which the Christ taught in the gardens round about Jerusalem. All the days was He watched by those that had entered into our company as spies, and on every day on which He spake, these did question Him, tempting Him. And some among us wondered when that of which the Christ had spoken should come to pass, when His words should carry the whole city with Him and conquer the priesthood.

I have told of the Master's words in the casting forth from the Temple of them that sold and bought therein, at the time when I was first drawn into His company: for He would not that any place the which should be held sacred should be used as a market-place. The priesthood had full knowledge that within the enclosure of the Temple was there great bartering: but they set nought of hindrance in the way of this, having great respect for merchandize.

Again at this time, on a certain day at noontide, the Christ having been speaking to the people without the city, He entered into the Temple. And seeing there those that were bartering—these that sold doves and other offerings—He was angered that such should continue. And calling aloud unto these, He seized from a man near by, that had with him a colt the which he was driving along the road, a whip; and with this whip did He scourge those that were changing monies at that time. And letting the doves loose, He overthrew the tables on which these were set and cried unto His followers that these should help Him.

Now this caused a great commotion about the Temple and the priests that were within came forth to see that which had been done. But Jesus, after that He had scourged the money-changers, passed through the throng and went into the house in which He abode. Great was the uproar, and this scourging of the moneychangers in the Temple was the beginning of that time when the Christ should not walk abroad again with safety.

Ye would know why the Christ, that was not given to anger, was so wroth with these. He was angered also with the priesthood because they had given harbouring within the Temple to such persons: for these, being of the very lowest of the people, were noted as dishonest because of the taxes and offerings which they made unto the priesthood for the license of their trade. Thus by a corrupt traffic was the House of God profaned and the treasury of the Temple enriched by means unrighteous.

XXXII.

The conflict of Roman and Jewish priestly authority. Jesus is persuaded to visit Bethany. He *dwells with Lazarus until the Passover. Of the preparations for the Feast. There is trouble with Judas. Of the Last Supper in the house of the Councillor Joseph of Arimathea; of the token of the Master's goodwill to Judas and of the eucharistic charges. They go to Gethsemane.*

YE KNOW NOW that the Christ was in danger if He should walk abroad publicly preaching His mission: for the priests and the chief priest Caiaphas hated Him, fearing that He might gather together many, and so might this weaken the authority of the Sanhedrin. This I have made plain because, if ye are to understand the condition of our laws, yet must know that the Jews had their own laws and the Romans theirs also. But the Jews might indeed condemn a man, yet could he not be put to death unless the Roman governor willed that it should be so.

Now Pilate, he that was governor in our day, was a man of hard and severe justice and hated by the priesthood, the which he hated also: but both of these being in fear of each other, would not that any cause offence should come between them. The priesthood would not that any prophet should arise that might not be sanctioned by the Temple Thus, after that the Christ had sent forth the moneychangers were they determined that charges might be found against Him which would put an end to Him.

At this time might a man be condemned for thieving, or for the taking of authority upon himself the which was not his by right. Thus in the Jewish law would the Christ be worthy of death through that interference with the Temple which I have spoken. But not so would it be by the law of the Romans. The priesthood might demand that He should be taken without the city and put to death by stoning, as is the custom in Judea. Yet unless the Romans gave to this their sanction the same might not be accomplished.

Now Pilate, if he were to judge a Jew that was held worthy of death must take council with this man before the eyes of the people, in a chamber that was in the open air, being that which was called the Pavement, and in the which the Christ came for His trial. And ye know that since Jesus had come into the city with a great multitude and had driven out of the Temple those that were in the favour of the priesthood, He was worthy of death by the Jewish law. Thus we, knowing the great peril in which the Master stood, entreated Him that for a time He should cease His preaching in the city of Jerusalem and abide in Bethany with Lazarus and Martha and her sister Mary, the which were much beloved by the Christ.

Thus did we entreat the Christ to go to Bethany, it being but one week before the Feast of the Passover, and there to abide until all should go together up to Jerusalem for the Feast of Unleavened Bread. But Jesus being in great heaviness of spirit would not that He should leave the city. For He feared that the priesthood should give it forth that

He had fled in fear of them. Yet at our constant entreaty did He consent to go to Bethany: and we and all the twelve went with Him.

And Jesus abode with Lazarus and Mary. But as ye know, on the last day before the Feast when He should return to Jerusalem, did He take meat at the house of Simon the Leper. And Mary that was called the Magdalene did bring a vase of precious perfume, anointing His feet with this; after which, as is the custom, she broke the vase asunder. And she dried the feet of the Master with her hair. Now this anointing by Mary the Magdalene was but for the honour of the Christ: but, as ye know, He spake of this as though it had been given for His burial.

The Christ, after that He had come into Jerusalem riding upon the ass, had fallen as ye know into a melancholy temper. He would brood at times over His mission as though He had no surety that He should accomplish that which He had set forth to do. And to us this seemed strange; for before this time had He been filled with a calm and a joy which never forsook Him. And never had He in those days any doubt as to whither His mission should lead Him. Thus when He spake to Mary of His burial we knew that He was still in fear of that which might come to Him when He should return to Jerusalem.

Upon the morrow, after that He had taken meat with Simon, set we forth together with the household of Lazarus and with Mary Magdalene to the city, for the Feast of the Passover. And when we were come unto a rising ground in sight of the city, the Christ sat Himself down. For He was wearied in spirit and mourned over the city the which He knew now that He should enter for the last time.

The eve of the Passover drew nigh and the Christ spake unto James and John, bidding them go forward so that the meat should be prepared before we entered the city. And these asked of Him where He would that the Feast for the next even should be spread. But He replied not save to say: "MAKE YE READY FOR TONIGHT: THE MORROW SHALL MAKE READY FOR ITSELF."

And Judas asked Him eagerly whether he should not go with James and John: for hitherto had he made all these arrangements for the harbouring of the disciples. But Jesus bade him stay, saying to him that He had need of him and that John and James had heard from Him His bidding. Thus was Judas vexed in spirit and murmured that this had been his task before. And he did not easily agree to put into the hands of James and John the necessary monies. And Jesus seeing that Judas was angry, rebuked him, saying: "I SAY THAT I HAVE NEED OF JAMES AND JOHN FOR THIS PURPOSE. Ye MUST NOT QUESTION THIS THAT I HAVE BIDDEN YOU."

ON the second day of the Passover, Jesus having remained within the house again at meat, we asked Him where the Feast should be spread: and He answered saying: "Go YE INTO THE CITY AND YE SHALL SEE ONE WHO CARRIETH A PITCHER. FOLLOW YE HIM AND HE WILL GUIDE YOU TO THE HOUSE WHERE IN AN UPPER ROOM THE PASSOVER SHALL BE SPREAD."

Now standing without the door was one which had by him a pitcher of water; and Judas spake unto the Master saying: "Shall this be the one? And shall I follow him where he leadeth me?" And the Christ spake, saying: "NAY, JUDAS, OTHER WORK SHALL BE GIVEN YOU. YE MUST ABIDE HERE UNTIL SUCH TIME AS YE ARE NEEDED." And He bade James and John that they should go forth: and calling unto the man that stood by the pitcher, He told him that he should lead the disciples to the house that was ready for Him. So asking no question, these twain set forth. Now the house in which the Feast of the Passover was eaten by the Christ was the house of him that was later my dear father in God, Joseph of Arimathea. And Joseph being one of those that were of the council of the Sanhedrin did not wish that it should be known publicly that he followed with the Master.

When the time was come, the twelve came with Jesus. But I, not being of these, did stay with the other brethren.

And they went into the house of Joseph. None but the twelve were at that Feast, for my dear father in these days did not venture openly to receive the Christ: and for this repented he sorely after all was finished.

That which I shall tell you of the Feast is that which I heard from John: for Peter could not speak of this for a long time after the end of all, because of his denial of the Christ. John spake to me of this saying that the spirit of the Christ was in great heaviness, the which weighed upon the disciples: and more especially was Judas angered that his task should have been taken away from him and that these two, John and his brother James, should sit one at the right and the other at the left hand of the Christ, John leaning upon the arm of the Master to give Him comfort.

And when the Christ spake to them of that which was to come to Him in great sorrowfulness, He leaned across the table, asking Judas that he would dip his hand in the dish that was before him and give the Master of the meat that was therein. This was done by the Christ so that Judas should not be angered: for it was looked upon as an honour to serve the Christ and this service He seldom permitted to any. But Judas being hot with his anger spake unto Jesus saying: "Master, ye say that one of us shall betray you. Ye know that ever have I served you faithfully and that none have had the faith the which cryeth aloud as doth mine. Shall I then be he who shall betray Thee?"

And the Christ, looking upon him with great sorrow replied to Judas, saying: "YEA, YE HAVE ALREADY THAT WITHIN YOUR HEART WHICH CONSTITUTETH A BETRAYAL." And Judas being much angered, went forth from the room. Ye ask me whether the Christ could read the minds of men. I say, yea and nay. The Master could tell the purposes of men: but at this time had He no certain knowledge of that which Judas was about to do. It was at the beginning of the feast that He said to His disciples "ONE OF YOU SHALL BETRAY ME."

After that Judas had gone forth, the Christ fell into

greater heaviness of spirit. Then brake He the bread and gave to each man wine that they might drink. But for Himself drank He but water. And taking the bread, He brake it into small portions. And to each of the eleven gave He a portion of this loaf* saying: "TAKE THIS AND EAT YE ALL. FOR THIS IS IN REMEMBRANCE OF THE BODY OF MAN THAT IS CAST AWAY AND DECAYETH. YE MUST EAT OF THE BREAD AFTER THAT I AM GONE FROM YOU AND REMEMBER THAT WHICH I HAVE SPOKEN."

And taking a Cup from one of the disciples, He spake again, saying: "THIS WINE IS THE BLOOD THAT I SHALL SHED. IF YE MAKE THE FEAST OF THE PASSOVER AGAIN AT ANY TIME, THINK YE OF THAT I SPEAK TO YOU. FOR I AM THE BODY: MY FATHER IS THE SPIRIT: AND THE SOUL, THIS SHALL COME FORTH UNTO YOU AFTER THAT I AM GONE FROM YOU. SO WHEN YE SIT AGAIN AT THE FEAST OF THE PASSOVER, BREAK YE THE BREAD AND DRINK YE THE CUP IN REMEMBRANCE OF ME: FOR I AM THE BODY."

And after that the feast was ended sang they the Psalm of the Passover Feast and went forth together to the Mount of Olives. But of the company Judas was not. And we that were not of the Twelve stood without awaiting the Master, and followed with the others.

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*See Appendix VIII. P. 238.

XXXIII.

Jesus prays in the garden while the disciples slumber. He is betrayed by Judas with a kiss. Peter cuts off the ear of a soldier, and Jesus heals the wound. Jesus is taken before Annas. Peter denies his Master. Jesus is brought before Caiaphas and it is decided that He appear before the Roman governor.

NOW THE CHRIST DESIRED that we should take the road that crosses the brook Kidron and leadeth to that garden which is called Gethsemane. And He bade us all sit by the brook, and would not that any should go with Him into the garden save Peter and James and John. Now ye know that these three were on the mountain with the Christ when He was transfigured. These three also were they that saw the ascending of the Christ into Heaven.

And here in the garden, as at the time when they were on the mountain, did a heavy sleep come upon them. And the Christ went afar off and prayed. And none knew what that might be that was His prayer unto His Father. But all that were with Him can testify that after this prayer in the garden did His spirit recover from its heaviness and that throughout all the time of His betrayal and of His trial, and on the road to the place of His death, there was no sorrow upon Him, but a calmness and a peace into which no pain could enter.

Now the Christ chided these three for that they had slumbered while He prayed. But not in anger was this: for a lightness had come upon His spirit, and when He came forth to us that were sitting by the brook awaiting Him, there was joy upon His countenance.

And now heard we a sound as though of many coming towards us in the dusk: for it was now the evening twilight. And when this crowd had come upon us, we perceived that these were priests and officers and soldiers armed with

swords: the priests bearing staves as they do when exercising justice. And as we sat by the brook, heard we these saying one to another: "Where is the man?" And Jesus rising from the place where He was seated, spake with a loud voice "I AM HE." And as he spake, we saw Judas who stood beside the Christ, kiss Him upon the face saying 'Rabbi!' Then knew we what had happened; and all of us, rising to our feet, surrounded the Christ.

And Peter, being of a quick and sudden temper, hurried up to these men. And being much in fear as well as anger, he seized a sword from one that stood by and smote off the ear of one of the soldiers that was a Roman. And Jesus, turning to Peter, rebuked him, saying: "Ye must not permit the sin of anger to devour you, Peter. Ye strike this man in anger." And He touched the ear of the soldier and it ceased to pain him and to bleed. For it had coloured the garments of the man already with blood. And Peter, turning to Jesus, spake, saying: "Master, rebuke me not, for well ye know that in love of you did I do this." And Jesus said to Peter: "YE ARE OF A SUDDEN TEMPER, PETER. AND YE MUST NOT LET PRIDE, THE WHICH IS A SIN, DEVOUR YOU. BEFORE THE COCK CROW TWICE IN THE MORNING, SHALL YE THRICE DENY ME." And Peter held his peace, not believing that which Jesus spake.

And Judas, having betrayed his Master, went forth through the multitude, none knowing whither he went. But after, did we hear that he had gone to the High Priest, asking that the monies the which he had taken when he was in anger might be returned by him unto the Temple. But this was refused. And he, going forth in much heaviness of spirit, set himself apart from men, and none might hear where he was for many days. And after all this had been accomplished, was he found in a field a long way from the city with a cord about his neck: but none knew the manner of his death.

After the taking of Christ, the multitude dispersed in great fear and He was taken by the soldiers unto the house of

Annas the priest. There went after Him Peter and James and John, and I have been told that Annas questioned the Christ concerning that for which He was taken; the charges being that He incited the people to make an uproar in the city: that He preached false doctrines contrary to the teachings of the Temple: and that He had cast forth with violence those that served the priesthood both for the changing of monies and for the sale of doves for sacrifice and offerings. But before Annas was there no charge that He had said that He was the Son of God: this because such was false witness and was added afterwards to the rest so that the Christ might have full condemnation.

When He came before Annas was the Christ not in fear or sorrow; but He bore Himself with surety and calm. Nor would He make answer to any that questioned Him, save to reply to these that they had spoken the truth. And Annas being very much confused by the bearing of Jesus, sent Him into the prison for that night, making it plain to Him that on the morrow must He be taken before Caiaphas, and warning Him that if further witness were given against Him, He should then come before the Roman Governor in the Pavement.

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[It has been told you that Herod could imprison and even cause the death of John because he came under the jurisdiction of the priesthood, having instituted a rite which was regarded as a religious ceremony. But with Jesus it was different. He did not baptize and had done nothing which would bring him under religious jurisdiction. He could only be put to death as a civil offender: therefore was it necessary to hand Him over to Pilate. The charge of blasphemy which was brought against Him was not one which could place Him in the power of the Sanhedrin. They might take Him for preliminary trial and question Him, but they could not condemn Him.]

*This paragraph is added by Johannes.

The morning after that the Christ had been taken before Annas He was kept within the prison until such time as He should be brought before Caiaphas for judgment. Now Annas was a man much stricken in years and was held as one that could not be accounted clear in his reasoning with those that were brought before him. But Annas sent Jesus before the High Priest because the accusations made against Him were not such as could bring Him within the laws of the priesthood. I have already told you that Jesus was not accused of blasphemy until such time as He stood before Caiaphas for judgment.

On that morn, in the hour before the sun was too strong for any gathering of the people, was the Council called together to hear the accusation. Ye must not think that this trial was as trials were wont to be: for the priests had held a watch upon the Christ for a long time and this arrest had been planned and decided from that day when the money-changers had been cast forth from the Temple: and the accusation had been drawn up on a parchment so that there should be no doubt in the mind of Caiaphas as to the nature of the charges which were made.

The Council of the Sanhedrin met together within the house of Caiaphas: and these having assembled, no man might enter save only the soldiers that held guard on the Christ or any that might bear witnesses against Him. And the disciples that had watched outside the prison during the night were now gathered together within the house of Joseph my dear Father: all save Peter—for he, being too eager to have news of the trial, had hastened to the house of Caiaphas, where he was permitted to wait with those that were willing to bear witness against the Christ, within the outer door.

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Now Peter had forgotten that which the Christ had spoken, telling him that before the cock crew twice, he would thrice deny Him. Yet had this saying grieved Peter in his

heart; for he had feared that the Christ, when He spake had believed that he, Peter, would betray Him. Thus it was that Peter hastened to the house of Caiaphas, beseeching that he might be admitted within the entrance, saying that he was of those that would bear witness against the prisoner.

Now Peter had cut off the ear of a servant. And coming into the hall, standing among many that were the enemies of Jesus, he heard them speak among themselves of that which had befallen the night before. Some of these spake of the impertinence of those that followed the Christ, saying that one of these had wounded a soldier that was of the guard. And one of these came unto Peter saying: "This is surely one of them that followed with Jesus of Nazareth, for he hath the speech of Galilee." And Peter, being suddenly fearful for that which he had done in anger, and having also a ready and eager mind so that words would come to his tongue ere the mind had taken time to consider them, spake suddenly saying: "I am one of those that have come here to witness against the prisoner. How can ye think I was of His company?"

I, Philip, being in the house of Joseph at this time, can but give that which I heard from Peter himself, who said that the first that spake unto him was a woman that had come within the gate as a witness against the Christ. Peter would fain have kept silence about that which he had spoken: but this he told me, that those that were present were all of them against him, and these spake one after another to him, hearing his speech which was that of Galilee.

So again there came another of these asking Peter whether he were not one of those that had seen the man Jesus taken and had seen one of his followers strike off the ear of one of the guard—this man holding Peter as one of these that had come as a witnesses. And Peter being fearful of the punishment that might be meted to any that had wounded one of the soldiers, said: "Nay, I know not the man Jesus." And again came into the room one that had been found to

bear witness who said that he had seen the taking of Jesus and had heard him utter blasphemy, saying that he was the Son of God. And this man, turning to Peter said: "Ye know the Christ, for ye are the man that took a sword from one that was present and smote off the ear of one of the Roman soldiers." And Peter being again filled with fear, because this should put him in danger of death, cried loudly: "I am come here as a witness against the man Jesus. Ye speak lies if ye say I am of his company." And upon this, the cock crew, and Peter remembered the words of the Christ. And forgetting that for which he had come, he left the house of Caiaphas and came unto the abode of my Father, where were the other ten, confessing that which he had spoken and weeping for the sin he had in haste committed.

Ye would know why Peter was not taken into custody when he had struck off the ear of the soldier. If the priesthood should arrest a man for any offence against religion or the civil law, then must they call the Roman guard to be present at such arrest. These soldiers then were not there as being in the service of the priesthood, but of the Roman Governor, and were present as a guard the which should take the prisoner to the house of the High Priest or to the prison. They could not in any way use violence against Jesus or against any that were in His company unless offence were given to the Romans by such. Ye must know also that great multitudes were about the Christ after that He had left the garden; and when Judas came and kissed Him the soldiers came close about Jesus, surrounding Him and casting forth these that followed Him: and Peter being roughly handled by one of these and being angered, seized a sword from another that was hard by and smote off the ear of the man that had handled him rudely. And the Christ rebuked Peter as ye have heard and He said unto the man that was wounded that he who handled the sword must suffer by the sword. And Peter would have been taken before the Roman Governor if this man had brought accusa-

tion against him. But there was much tumult among the people and the soldiers were but few. These therefore made no great uproar but were content in taking the man for whom they came. And owing to the tumult among the people, the Governor forbade that any further disturbance should be made. Thus did Peter escape his punishment.

NOW was the Christ brought into the house of Caiaphas and these that were present were all of the priesthood save the soldiers that bore in the prisoner. The Christ was as He had been when taken the night before, being of a calm and peaceful countenance, and not as though He feared or suffered from the shame that had been brought upon Him. And first was the accusation read unto Him and the High Priest questioned Him as to whether He was Jesus the Nazarene the which had made riot and disturbance among the people and had further caused riot in the enclosure of the Temple by casting forth those that changed monies and brought offerings in the service of the priesthood. And unto Caiaphas made Jesus no reply. But neither did He consent to the accusation by any bowing of the head. Those that saw Him bare witness that He looked as though He were dreaming and could not understand that which the High Priest spake unto Him.

Then did those that were present, holding counsel among themselves, call in from the entrance those that offered themselves as witnesses. These were of many kinds. Some were of the money-changers which were much angered against Him. And some were these which had listened to His teachings from curiosity and were but mockers of the words He spake, not wishing to hearken unto them. Now none of these had given witness that should place Jesus in pain of death until there came one who told that the Christ had spoken of the destruction of the Temple. This was a serious accusation under the Jewish law. But when this man spake again saying that the Christ had called himself the Son of God, then was He under pain of death by reason of His

blasphemy. And Jesus, who had spoken no word, now said: "YE SAY THAT I HAVE CALLED MYSELF THE SON OF GOD. YEA, THAT IS SO: AND SO DO I CALL ALL THESE THAT HAVE FOLLOWED WITH ME BY REASON OF THEIR UNDERSTANDING OF THE TRUTH." No further word spake He, but all that were present, shouting Him down, cried out "He calleth himself the Son of God. So is he worthy of the punishment of death."

Then Caiaphas, thinking he would bring Jesus under the law of the Romans, spake unto the Christ asking Him many questions, such as: "Thou hast said thou canst destroy the Temple and build it again in three days. Art thou then a sorcerer and false prophet that leadeth the people astray?" And to these the Christ would not reply: for He would at all times refuse to answer if any questioned Him in mockery. And now was the Council troubled because the Christ had not spoken or replied to any of these charges: neither had He done that which could give the Governor reason to imprison Him or to put Him to death. And after much consultation was it resolved that Pilate should be asked to take the Christ for trial in the Pavement; this being the tribunal that was assembled in the open air in the full view of the people, so that these should be satisfied that full justice be done unto prisoners sent unto Pilate under the Jewish law. If the Romans made the charge, then should the prisoner be tried by the Roman tribunal. But if the Jewish law made the charge and these sent him before Pilate, then must the trial be made in the Pavement. And this must be done early in the day before the sun had risen to his fulness; or else late in the evening when the sun had sunk and the heat was not too heavy. Now the day of the trial of Jesus was that day on which the Lamb was offered up, and in this may ye see a symbol. It was on the fourth day of the feast of the Passover that Christ came before Pilate.

Ye may ask indeed how this course could be to the advantage of the priesthood seeing that Jesus had done nothing to offend against the laws of the Romans. The

priests knew indeed that the Christ could not be accused by the Roman law: but this being the Feast of the Passover, favours were granted to the Jews by the Romans. The priesthood hoped that the Governor might make an exchange of prisoners at this time, releasing one as was the custom and exchanging another for the prophet Jesus the which had caused disturbance among the people and had been accused of blasphemy and offence to the Temple.

And when the time appointed was come, Pilate went into the Pavement as was the custom at the time of the feast, and there was much tumult among the people, which were held outside the tribunal by the guard: for many were ready to make further accusation against the Christ. The priests had sought diligently for a charge that might bring Him to His death. They had bidden many to the trial of whom they had asked that they should support Caiaphas, so that the Pavement should be filled with these.

Now if the Governor should find a man to be worthy of death, then should he mete out to the man his punishment. And if he that had given offence should be an honourable man, the same should be put to death by the sword;—this by the officers of the Roman guard. But if he were a man dishonoured in his crime, then should he be crucified as were the thieves and such as had been criminal in monies or caused riot among the people.

XXXIV.

Of the trial of Jesus by Pilate and His condemnation Jesus is scourged. He walks to Golgotha carrying His cross. The seamless robe is allotted to the soldier who drives the nails. John, Mary Magdalene and Mary the Mother of Christ are near the cross. Christ dies at the sixth hour. His side is pierced to ensure His death. Joseph of Arimathea takes the Blood in a wooden cup.

NOW WHEN PILATE had come into the Pavement, came also the priesthood and they that were of the Council, and with them Caiaphas. And these made the accusation against the Christ. And after this did these leave the tribunal and the prisoner was brought unto Pilate led by the guard only. And none might come nigh Him. And Pilate questioned Jesus as to the charges brought against Him, saying: "Ye know that ye are accused of causing riot among the people, of overturning the tables of those that pay taxes in the Temple; and also are ye accused of blasphemy. Ye must make answer of these charges." And the Christ made no reply.

Then Pilate again spake to Him, reminding Him that this being the Feast of the Passover, it was customary to release a prisoner to the Jews, and that if He would deny the charges made against Him, then could He be set free forthwith. But the Christ would not reply to Pilate, save to say: "YE HAVE SPOKEN THE WORD" when the charges of blasphemy were brought against Him. Now all that were present can testify that the Christ was not troubled or fearful at this trial: nor did He bow His head before Pilate, being of a calm demeanour and as though He had been assured that no misfortune should happen unto Him.

And after that Pilate had questioned Jesus, spake he to the multitude, saying: "I find no fault in this man. Shall

I release him unto you. Is that your will? And all that were around shouted 'Not Jesus the Nazarene, that calleth himself our King!' And Pilate turning unto Jesus asked Him 'Callest thou thyself indeed the King of the Jews?' And Jesus answered not. Then spake Pilate saying: "Will ye then that the man Barabbas be released unto you—he that is a thief and a man of evil living?" Ye know the charge of which he is accused." And the multitude cried aloud: "Yea, release the man Barabbas!" And Pilate spake again saying: "What will ye then that I do with the man Jesus?—he that hath done no evil." And they cried aloud: "Crucify the man! Crucify the man!"

After the tumult had been silenced, the Governor turned to the people saying: "This man hath done no wrong according to the Roman law: nor can I find in him any fault for which he could be justly punished. But as this is the feast of the Passover and it is customary to grant you a favour, so shall Rome grant you that which ye require of her. Once more then do I ask you whether ye are willing that the blood of this just man should be shed and he that is a thief and a man of vile living be set free among you?" And the people cried aloud: "Crucify him! Crucify him! Barabbas! Give us Barabbas!"

Now this man Barabbas was a noted thief and had been tried before this time. He was one that consorted with the vilest women of the city and had made himself a fear unto the more reputable people, so that it was desirable that he should be removed, being a danger in the community. Therefore, hearing again the cry of the multitude that Jesus should be crucified, the Governor once more stayed and questioned Him whether He had indeed called Himself the King of the Jews. And to this the Christ still answered nothing. Therefore spake Pilate unto Him, saying: "Ye must come up to this place whereon I am seated, that those which cry aloud may behold you." And the Christ walked up the stairway to the place where Pilate sat upon his throne above the multitude.

And Pilate, rising from his seat, spake saying: "Behold the Man that ye will to be crucified." I find no fault in Him. I say unto you: "Will ye that I let loose that thief among you?" And they cried again: "Barabbas! Barabbas! Crucify the man Jesus!"

Then Pilate, speaking to one of the soldiers bade him bring water in a dish. For he was much troubled and could not decide whether he should force the people to have the man Jesus released or whether he should do this in secret: or whether, again, if Barabbas were crucified, this might not cause a riot among the Jews. For the priesthood had spoken to him of the disturbance which Jesus had caused and Pilate knew that they desired his death. When therefore the soldier had brought the bason of water to Pilate as he had commanded, the Governor bathed his hands in the water, saying unto the people: "I wash my hands before you, that ye may see that Rome is not guilty of shedding the blood of this just man." I ask you again whether ye will that I release unto you this man that ye call the King of the Jews?" And again the multitude cried out that Jesus should be crucified.

It was the custom that at the Feast of the Passover, the prisoner that should be released was led into the pavement that Pilate might loose his bonds. So the man Barabbas was led thither from the prison and Jesus was taken by the guard back to that part of the prison where they that were condemned to death were scourged.

Now during the Feast was it not the custom that malefactors should be put to death. Such as must die were kept within the prison until such time as all that had come up for the feast had departed. But with Jesus, the priesthood had determined that no change should be suffered to take place in the mind of the people. For because of the calm and divine bearing of the Christ, they feared that many might alter their mind and bring about his release by Pilate: and they knew that for this was the Governor ready. Therefore they willed that the execution should take place forthwith.

There were already in the prison at that time two thieves that should be crucified or stoned at the ending of the Feast. They asked therefore that, having in mind the feeling of those that followed Jesus and the fear that there might be further tumult during the feast, these men should be led forth without delay to execution. For this was the consent of the Governor not needed: they being already under the military guard. Therefore having in great haste obtained the permission they sought that these three men might be led forth to the hill of death without further riot or stir in the city (for many would have been angered if it were widely known that an execution should take place on this day that the lamb was slain), their officers, after they had scourged Jesus, did in haste take the train of prisoners unto the place called Golgotha.

The soldiers that were the guard of Jesus sought to mock Him, being angered against Him because He would make no reply to them when they railed against Him. For He would only hold converse with the two thieves that were condemned to die with Him. For this reason did they, before the scourging of these three, take off the raiment of Jesus, putting around Him a scarlet cloth that was in the prison. And on His head set they a crown made of that creeping thorn that doth grow around Jerusalem and hath long and sharp spines upon its stem. And they did put a rush in His hand and mocked Him, buffeting Him in the face and saying: "Hail, mighty king of Judea!" and many such mockeries. And they did spit upon Him and offer Him bitter wine to drink. And Jesus answered them nothing. Yet all the time that He was in the prison had He taken but a little water and a morsel of bread and had scarce spoken save to the two that must die with Him. To these gave He consolation and hope of happiness that should come after their sufferings.

And now, after that the soldiers had ceased to mock the Christ, they took from Him the red cloth. But the crown of spines left they upon His head. And He was bound, as

was the custom, to a large post against the wall and scourged. So also were the others that should suffer with Him. And after the scourging was ended, was Jesus very much weakened. And His pains were very great, so that when the time was come that He should be led forth, He could scarce bear Himself upon His feet. But no groan gave He nor made He any complaint of that which He had to suffer.

It was now the hour ye call four of the clock. It was the custom to execute prisoners at an early hour in the day and this was not a time usual for such execution: nor would this have been so but for the special order given to prevent riot among the people. When the prisoners were led forth, unto each of these was given his cross to bear upon his shoulders to the hill outside the city. Their way must lead them forth from the gate unto Golgotha which is the place of skulls so called because many had suffered upon that hill. The gate was that through which all that went to their death must pass. It was called The Evil Way.

When the soldiers had gone forth from the prison, then was there awaiting them a great multitude, and these cried aloud: "The man Jesus! Crucify him that calleth himself our King!" And the Christ bore Himself not as He was wont: for the cross was a heavy burden unto Him and He was sinking under the weight, though no word spake He.

At this time were the disciples scattered abroad. But Mary the Magdalene and John had come forth from their abodes to follow with the Christ, although the people shouted at Him and it would have caused a great uproar if any had come nigh Him that were of His own kin or following. Mary that was the mother of the Christ had come to Jerusalem for the Feast of the Passover: for several of her children dwelt in that city. And she, being much distressed at that which had happened to Jesus, and being full of wonder at this son that had made himself such a curious manner of living, could not know within her own mind whether He were indeed her son or the Messiah as she had believed

when He had been born. And she could not bear that she should see Him after that she knew He must suffer. But hearing the cries that were without, came she forth alone and watched the multitude, fearing that she should see the face of her son. For grieved was she for Him, although for many years she had not been with Him. And as the crowd came along, Mary beheld the face of Jesus. And seeing that He was sinking under the weight of His cross, she stepped towards Him. And when she saw His face, she knew that He was indeed that which she had at first believed: for not in pain or suffering did He seem, but smiling under the burden the which He bare. And Mary, stepping closer to the Christ would have wiped His face with her napkin. But those who held Him would not permit her to come nigh. So she followed with the others to the place where He should suffer.

Now after that they had come about half the distance, Jesus sank again under the weight of the cross He bare. And a man that was standing by was called by the soldiers and to him was given the cross to bear for Jesus. This man was he that is spoken of as Simon of Cyrene. And after the cross was taken from Jesus, the soldiers that were about Him scourged Him with heavy cords and beat Him with the blades of their swords that He might hasten on with the others to the appointed place. And when they had come unto the hill, were the crosses laid on the ground as the manner was. And each of these that must suffer was laid upon his cross and nailed through the two hands to its arms and tied about the feet and afterwards nailed through these. Then were the crosses raised into the pits that were digged there for them, so that when all was finished, the feet of the prisoners were but a man's foot length from the ground.

Now John and Mary the Magdalene, she that had anointed the feet of Jesus, were close at hand. And Mary had brought with her sweet wines the which might give the prisoners a sleep, if it were permitted that such might be offered them:

for it was the custom that those that were kinsmen of the prisoners might bring them somewhat to drink before they were nailed. But the tumult being very great, the soldiers would not permit that any should approach the crosses. But one of these gave Jesus to drink of the sour wines that were taken by the common people.

Now it was permitted that any having an accusation against these that should be executed might write the same above the arms of the cross. The priesthood had asked that over the head of Jesus should be written: "Jesus the Blasphemer." But this would Pilate not allow: therefore above His head was an inscription: "Jesus, the King of the Jews," the same being put there by the soldiers that those who passed by should deride Him.

Pilate having been in much perplexity as to the execution of Jesus had hoped that the people would, in the end, have asked for His release. This had seemed likely as there were those among them who had been healed by the Christ and many also that had hearkened to His teachings. And it was said by some that afterwards spake of these things, that the wife of Pilate had begged that he would release Jesus of Nazareth. Of this can I not speak with certainty. But much was it spoken of, and many there were that said they had seen the messenger that went down to Pilate. And it was believed that at noontide she had dreamed a dream.

Mary the mother of the Christ had followed with the others: but could she not bear to watch the soldiers when they nailed Him to the cross. And sinking down upon the ground, she swooned. And those about her tended her. And John seeing that this had happened, came unto her and tarried with her until all was fulfilled.

It was customary that the guard should remain around the prisoners until these had died: and their legs should be broken if death had not taken place before nightfall. And the soldiers took the raiment which the Christ had worn, and parted these among them while they tarried, mocking Him the while and calling Him "The King of the Jews":

saying unto Him that now should He destroy the Temple and build it again as He had promised. Now among the garments of the Christ was a coat the which I have often seen Him wear. This was of a purple hue woven without a seam. The same had been given to Him by Mary the Magdalene. For this did the soldiers cast lots: and the coat fell unto the man that had driven the nails into His hands and feet.

About the third hour Jesus was athirst and called out unto the soldiers that these should give Him to drink. And one of these took a napkin and dipping it in the sour wine, he held it up to the mouth of the Christ: but He did not drink. And about the sixth hour, the Christ cried out, saying: "My God, My Father, ye will receive me: for ye have not forsaken me." These were indeed the words He spake: for the Christ had now no doubt that He was the Son of God. And with these words He gave up the spirit, His head dropping upon His breast. Now the words as ye have them in the Gospels are so given because it was the report common among the people that Jesus, before He died had in such manner called upon Jehovah. Only those that were below the cross knew that this was not what He said. For very nigh to death was He and His voice was faint and low.

John heard not his Master speak: for none of these that followed Him were allowed to come near. The soldiers and the centurion heard that which He said. But upon this was there much contention. Ye wonder that I, Philip, can know His words. While yet we were in the body, did we believe that which hath been told in the Gospels concerning this: but here have we learned that the Christ never knew so well as He did when on the cross, that for which the Father had chosen Him. For then was His kingdom nigh at hand.

NOW Joseph of Arimathea was filled with shame that he, being one of the Council of the Sanhedrin—the which had condemned the Christ—should have feared to speak outwardly of his faith. He had lodged the disciples after that the Christ was taken: but this had he done in secret. And now that the end was come was he so stricken with grief, that he came forth from his house unto the place of execution, forgetting that any might see that which he did. And he, with John and Mary the Magdalene and Mary the mother of the Christ were there when Jesus gave up the spirit.

And now one of the soldiers, desiring to know whether Jesus was indeed dead, drove his spear into the side of the body. And blood gushed forth from the wound. And Joseph, my Father in Christ, seeing a wooden vessel lying upon the ground from which one of the soldiers had drunken, ran and caught the blood that flowed from the side of the Christ from that wound that was close under the heart, in this vessel. Now this was in truth a spiritual happening: for the soul of my Father† in his agony went forth from his body, and that which was done, was done without the body. This wound had almost pierced the heart of Christ and it was made before the spirit had left the body.

Now after that the Blood was, by faith, gathered by my dear Father into that Cup which the soldiers had used for their wine, and which my Father had verily taken from the ground, these came nigh. For the hour was growing late and they would now break the legs of those that had been crucified that their death might be hastened: for so it was that if after a certain time the prisoners still remained alive upon the cross, then were their legs broken to make an end. And now, after they were come to break the legs, found they that the Christ had given up the spirit: for His head hung down upon His breast as if He slept.

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†Philip always speaks of Joseph of Arimathea as his "Father" in the Spirit, since Joseph was the Head of the missionary band of whom Philip was a member, which founded the first Christian church at Glaston in Britain. There was no relationship in the family sense.

And now, the weather having been very hot while the prisoners were on their way to Golgotha, there arose of a sudden a great wind, the sky being very dark. And all could see that a storm was coming. So swiftly came this storm that there was not time to break the legs of the two thieves before it had come to its fulness with great darkness and with thunder and lightning. And they that stood about were afeared, thinking that this was a sign that the Christ had been crucified unjustly.

Now the storm spread over the whole city of Jerusalem; and so mighty was the force of the wind that it blew throughout the Temple and the great vail that stood over the door was rent by the blast. The priests were all assembled there to see this misfortune: for such had never happened before. And many took it as a sign that the Christ was indeed the Son of God; some recalling the mighty Star that was seen at the time of His beginning. Therefore the storm made these that had condemned the Christ afraid, and there was great turmoil among the priests in the Temple lest the news should go forth that the Vail had been rent and this should cause an uproar among the people. For these trusted much in the wisdom of the priesthood, and should have doubted them if they had heard that the great wind had rent the vail in sunder.

After that he had gathered the Blood within the Cup*. my Father bade us all go to his house, saying that he would care for the body of Jesus. And John would not go: for he hoped he might be permitted to anoint the body before the soldiers should take it away to the common burial-place for criminals. And Mary the Magdalene, who had much riches, brought with her precious perfumes and myrrh and

*A cup of olive-wood reputed to be that which Joseph brought with him to Britain and in which the Sangreal had been held, has been for many centuries past in the custody of the ancient family of P. . . .near Aberystwith in Wales where it is still kept. All through the middle ages it has been in great repute as a vessel of healing: but is now so worn down by the nibbling of its rim that little but the base remains.

frankincense and balm that John might therewith anoint the body. Thus would they not leave the place.

My dear Father hastened back to his house bearing with him in his hand the Cup in the which by faith he had gathered the Blood of the Christ. And herein is a great mystery: for he bare it and yet bare it not in the eyes of men. For when in his great agony he came forth from his house and stood by the Christ as He suffered, his spirit escaped from his body and he did that of which I have told you. He took the Blood in the Cup and brought it to his house: and having hid it secretly in his own chamber, he went in unto the disciples. These asked him with great eagerness what had befallen after that he had gone forth. And my Father said unto them: "All is finished but the burial: and I shall see to it that the Christ shall have no shame in the bed whereon He shall be laid. For this I do with shame that I was before afraid to come forth and be one of your company."

And Joseph went forth in great sorrow to the house of Pilate the Governor, that he might ask his consent to let him take the body of Jesus for burial. And he was wetted through his raiment with the rain and much buffeted with the wind. It was customary after such executions to throw the bodies into a deep pit in a certain place laid aside for this purpose and which was called "The Field of Blood." But if any should demand the body of a prisoner then such should but be granted as a grace by the Governor if such were his will.

Now Pilate had given order that the Christ should be put to death and this he had done for fear of the priesthood, that had long desired that His mission should be ended. So at the coming of my dear Father in this disorder of his raiment was Pilate much surprised, knowing him to be one of the Sanhedrin.

And Joseph of Arimathea spake unto Pilate saying: "Ye know that I am one of the Council that have been willing

that Jesus the prophet should be put to death. I ask you now that ye will permit me to take the body and lay it in my new tomb, which hath never been used heretofore. For I was one that had not the strength to follow the Christ openly the while He lived. But now have I repented, seeing those things that have been done by Him and by His God, the which is mine also. For verily I believe that this was the Messiah."

And Pilate being unwilling that the Christ should have suffered;—for he had considered Him a just man;—and seeing also that Joseph had repented and was in great sorrow because of that which he had permitted to be done without protest on behalf of Jesus,—gave him an order to have the body if so he willed. Thus my Father returned with the captain of the guard to the place of executions and there found he that the soldiers had taken the body of Jesus from the cross and laid it upon the ground, and had forbidden John and Mary to anoint the body. And the captain of the guard spake unto the soldiers that they should release the body of the Christ unto Joseph. And he with John and Mary the Magdalene carried it to a distance apart that they might anoint it and wrap it in the linen cloth that Mary had prepared. And when these were lifting the body of the Christ, they were astonished: for it was yet warm although no life was in it. No suffering was in the face, but a smile as if He slept. No sweat or blood had come upon the skin, save the stains upon the hands and feet and the blood that still dripped from the great wound into which the spear had been driven. The blood still came forth therefrom; and at first had Joseph believed that the Christ still lived. And Mary, kneeling beside the body anointed it, pouring sweet oils and frankincense into the wounds and washing the stains with her hair. And the face of the Christ was not as the face of the dead but as of one who slept: for the colour had not left it and the lips were not drawn. Nor had the eyes shot out from the head as is the custom with those that have suffered on the cross.

Now Mary, having wrapped the body in the linen cloth would have wrapped also a napkin about His head: but Joseph, stepping towards her, said: "This shall not be laid about the head of the Master. Ye shall wrap about His head the napkin that hath been soiled with the Blood that I have carried hence in the Cup." Now this hath an inner meaning which I shall give you hereafter: for it concerneth an inner vision which was given to my Father. At that time some accounted him mad for those things that he spake: but we who knew him understood afterwards that he had seen those things that were hidden from our eyes. The napkin that was put about the head of the Christ was one that was brought by my dear Father; but none might see upon it aught but the tears that he himself had shed upon it.

After that all this was accomplished came sundry of the disciples unto the place, and finding all had been finished, some of these sought to look again upon the face of the Christ. But this would my Father not permit: for he said: "I have sinned greatly in that I would not follow the Master openly. But ye have also sinned in that ye would not come, no, not one save John only, to stand beside Him in His agony."

And he called unto him Peter and James, saying: "Ye were ever the closest to the Christ: so shall ye come with us to the place of His burial." And to James spake he, telling him that he should bear the feet: and to Peter he bade that he should bear the head. And ye may take this as a symbol that Peter should bear the head of the Church that should follow on the Master's teachings.

And John and Mary the Magdalene went forward with my Father to the tomb, that all might be made ready. And when they were come unto the tomb they found that the women that had heard of the burial had brought spices thither and had scattered these within: and also had they brought flowers the which they had laid where He should lie, so that a sweet savour arose from the place. And it was now evening, and the night had fallen suddenly; and

some of those that were present had lighted torches, and a great multitude had begun to assemble.

And Peter and James laid the body in the tomb with haste, being in fear lest there might be much wailing and noise among the women. And after that they had scattered herbs and spices a second time and had repeated the words that the Christ had given them for a prayer, the stone was rolled by many that were there to cover the entrance to the sepulchre. And now must they hasten from the place. For Pilate had promised Joseph when he asked for the body, that a guard should be set upon the tomb lest the multitude should fall upon it and tear the body to pieces for the misfortune that had befallen the vail of the Temple. For the priesthood had given forth that this thing had been done by the evil spirits that had escaped from Jesus.

XXXV.

Joseph of Arimathea takes the three disciples with Mary the Magdalene to his house, and would wash their feet. He shews to Peter and John the Cup containing the Blood of Christ. This sends forth a sweet odour and emits a rosy light. They all adore the Mystery.

AFTER THAT ALL WAS FINISHED, my Father took with him Peter, James and John, with Mary Magdalene, unto his own house; and when they were entered in, he set wine and bread upon the table for these, serving them himself. And he brought into the room a bason of water and would that he should wash the feet of the disciples himself. But they would not that this should be so. But Joseph said: "This is for the repentance that I offer to the Master: for from this time forth shall I be the servant of all that have had the strength to follow the Messiah." (This was why, after that we had founded our good House, we selected my Father as its topmost stone. And this in the beginning refused he.)

And after that they had eaten and taken of the wine, Joseph called together Peter and John; and taking them into his own chamber, he shewed them the Cup. And these were heavy in spirit and feared to touch the Thing that was so sacred in their eyes. But the mystery of the Cup I have not yet told thee fully.

Joseph set the Cup upon the table in his chamber and bade Peter and John come nigh. And all of these three that were there can testify that the Blood was of a rosy colour and was clear as crystal; and that after they had kneeled beside It for a space in prayer, a precious perfume did arise from the Cup as that which arose from the tomb that was filled with the perfumes brought by the women. And after that the chamber was filled with the perfume, there arose from the Cup a fire the which was of the same colour as the Blood, so that the whole surface was of a rosy hue.

And this hath, ever since that even, been given to all that gaze upon the precious Thing and that have faith and belief in the Mysteries of the Christ. But of this did the three never speak to any man until, as ye have heard, the time was come for the Rose to be turned from Blood to Stone.

XXXVI.

Philip explains the true nature of the Resurrection of the Body of Christ, in whom the Flesh is harmonized with the Soul and Spirit and is not subject to corruption. The disciples are parted through fear and lack of understanding.

NOW THE DAY on which the Cup first gave forth the sweet savour was, as ye know, the day after that the Christ was hanged upon the Tree. And those who were with Josephus were much amazed at the miracle that had been wrought. I will now give you the meaning of this and also of the Resurrection of the Christ: for ye cannot understand why the body that is cast off at death should rise from the tomb together with the soul and spirit.

I have told you that the Body of Christ did not seem like to the body of one that was dead, but rather as of one that slumbered peacefully: and that the colour had not departed from the face, so that those that stood about it wondered whether it should be wrapped in the linen cloths and laid within the tomb or whether, after the spear had pierced the side, letting the blood flow forth, the life had not yet remained there within.

This seemed the more strange because of the death upon the tree. For those that suffered this death were troubled in the face because of the long hanging: and oftentimes were the eyes of such starting from their sockets. But the eyes of the Christ were open and yet not as the eyes of a man that is awake but as the eyes of one that walketh in his sleep.

When ye have heard the tale of the Resurrection ye shall know the meaning of this rising of the body the which is not as that awakening that must befall all that pass over to our side of the life man and his soul. In Man there are three parts: and he that ascendeth from one state to another casteth off such as he no longer needeth. There be three parts of Man and there be three states in which he must exist.

The Life Eternal of which the Christ speaketh is the Life of the Spirit, which can never die because it is of God and is God in Itself. In the Christ, there were indeed three parts as in other men: but these three were one; so that no part of Him, be it ever so small, could die or be as the body of man is—that is, as matter which decayeth. For in all that was the Christ was there Soul and Spirit as well as the matter that is Body. Thus in His body was there life after that the spirit and soul had passed out of it. And the spirit and soul might enter it again because the body lived.

So was it with the Blood that was taken from the side of the Christ: each drop of it contained the Body, Soul, and Spirit: and It was enabled, when need came, to shew a sign to those that needed it. And so it is now, when the Stone

that was the Blood lieth beneath the ground. It is alive. It is the Body, Soul, and Spirit of the Christ. But of these mysteries did we know nought when first the news was spread to us that stood about in fear, not knowing what all these things should mean. Some among us doubted because of the failure of the mission of the Master; and some were of a greater faith because of the wonders that had happened after His spirit had gone forth.

After the Cup had given forth its first sign, was it not told to any save these that had been in the chamber. But after the second shewing of the Rose was this made plain to all those disciples which were faithful. But not unto all: for some there were that had been afraid from the beginning, after that He was taken in the garden;—these fearing that the Pharisees might rob them of that which brought them their living. These were chiefly the more wealthy among those that followed the Master's teachings who, knowing that my dear Father (who had given his house secretly to the Christ) had been afraid to shew openly his belief to others, thought it needful for their own safety either to depart from the city or, staying therein, to keep out of the company of the other disciples. So ye see there was a cleavage among the brethren, and until the Christ had arisen, this division continued.

XXXVII.

The first visit to the Tomb, which is found sealed and guarded. The second Shewing of the Rose. Mary Magdalene sees the Christ issue from the Cup. She visits the tomb on the third day and finds the stone rolled away and the clothes lying as they were wrapped. She sees the Risen Lord. The disciples again visit the tomb and take away the linen cloths. Pilate prevents evil consequences from the removal of the Body of Christ.

THE DAY AFTER this first Shewing of the Rose, when the sun had risen, the disciples James and John, together with Peter and Mary the Magdalene, went down unto the tomb: and there found they all as it had been and the soldiers that had been set by Pilate guarding it. Now these soldiers were some that were Jews; the same not being Romans but of the special guard which, wearing the garb of the Romans, were given unto the service of the Temple. These soldiers were forced to serve in the army of the Romans for the service of the Jewish priesthood. And if any had offended and had been condemned by the Governor on the shewing of the Council, these were set as his guard.

Now after that these that had before entered into the house of Josephus and had seen the Cup, had visited the tomb and returned again to his house, they were called again together. For they had spoken among themselves of the wonder and some among them had thought that their grief and the excitement of the day had given them a vision. And now, entering again into the chamber, my Father, feeling himself unworthy to lift the napkin from the Cup, because he had feared to shew his love for the Christ, bade John take away the cloth. And after this had been done, all knelt down before the table. And lo! after a few moments, the Cup glowed red for the second time and a sweet savour

arose from it, so that the whole room was filled with the odour. And Mary suddenly cried aloud saying: "See ye the Christ rise from the Cup!" And none saw this but Mary. But since that day at certain times of the which I have not yet spoken, this was seen: but by one alone each time.

Now each day after that the Christ had been laid in the tomb, the disciples went down there early in the day; and with them came my dear Father. But he would not approach nigh to the rock because of the pain that was within him for the secrecy the which had held him before the death of the Master, and also for being the cause of the cleavage in the Brotherhood. For a long time after all these things had happened was my Father heavy in spirit; and but that the Stone that was the Blood was given into his care, he would have accounted himself another such as Judas was.

YE must now hear how it was that on the third day after the Christ had been laid in the tomb, the disciples found the stone rolled from the door; and inside, nought but the cloths that had been wrapped around the body. Of all those that had been filled with grief, none suffered as did John save she that was called Mary the Magdalene. The same had been with Mary that was the mother of the Christ, striving to give her comfort. Now this was in the house of that other Mary that was the sister of Lazarus: for these had come unto Jerusalem and abode there after they had heard of the trial of the Christ. They had come up for the feast of the Passover and had remained in the city after that the Christ was hanged upon the cross.

Now Mary the mother of Jesus was full of wonder at all these things and knew not what to believe: for at all times had she been perplexed at her son who had come to her in such a curious manner. And she, although she loved the Christ, had been parted from Him for many years and knew not whether she should believe those that were about her and accounted Him as other men, or whether she should believe that He was indeed the Messiah.

MARY MAGDALENE VISITS THE TOMB

And when the third morning was come, Mary the Magdalene went down unto the sepulchre before the others: for she had brought with her secretly precious perfumes with the which she would that she might anoint the tomb if the soldiers should not heed her. Mary knew that the tomb was sealed and guarded, but she believed that if she were permitted to pour these vases of perfume beside the door, that He who was within would know of the offering that she had brought. Therefore she had arisen early and come forth in secrecy, bearing these vases within her robe.

And when she was come by stealth unto the tomb, from afar off saw she that the soldiers that were guarding the tomb were sleeping. For as yet had the sun not risen and the light was scarcely come into the sky. And seeing that the soldiers slept, she looked no further, but swiftly ran towards the sepulchre. And, as she was come nigh to the door, she saw that the stone which had been against it was rolled away. I can tell you this but by hearsay, for Mary was the first that came unto the tomb and she hath told the tale as she hath it from her own eyesight. She spake to us of the great wonder she had at seeing the stone rolled back from the door and how, fearing that Pilate had given the body of Christ over to the priesthood, she stepped with haste into the sepulchre.

Mary saith that there saw she the linen cloths lying as they had been when they were wrapped around the body; and the napkin knotted as it had been fastened around the head. And seeing this, she gave a loud cry and let fall the vases of ointment which were hid within her robe. And fearing that she might have awakened the guard, she raised her eyes: and there saw she two standing, one at the foot and one where the head had rested: and these were not as men are, but full of light as are spirits. And Mary being full of fear, gazed at them and they pointed to the cloths that were laid within the tomb and said unto her: "Go ye forth and seek Him: for He is not dead but hath awakened."

This hath Mary told, but none other saw those that stood within the sepulchre. And now she turned from the tomb to tell the disciples. And the soldiers that were without the tomb had not awakened from their slumber. And passing through the garden, she met one that spake to her in haste—so saith she—and looking upon him she saw that this was the Christ. And holding out her hands unto Him, He vanished from her sight. And now she met others that were coming unto the sepulchre; these being my Father and with him John and Peter. And to them Mary spake in haste, telling them these things that had befallen her and beseeching them to hasten with her to the tomb.

Now when they were come thither, these were filled with great fear. Yet the soldiers that were without still continued to slumber. And John and Peter entered into the tomb and there found they all as Mary had told them. And the whole chamber was filled with the odour of the precious spices that had fallen from the broken vases of ointment. And there was great amazement on all. And hurriedly, for fear of the soldiers, John took the cloths from the tomb and carried them without. And when they were come outside, the soldiers were still asleep: and with great haste they carried the cloths back to the dwelling of Josephus.

Now when day was fully come, the news was sent abroad that the body of the prophet Jesus had been stolen in the night by His disciples: and great fear was on all the followers of Jesus lest the priesthood should bring this matter before the Council and should search the dwellings of all that had been with the Christ. But of this was there an end: for Pilate, hearing of this turmoil among the Jewish guard—the which were afraid that they should be accused of neglect of their watch—ordered that there should be no further trouble given to the people: and of this was much spoken in the Temple. And it was resolved that a watch should be kept upon the followers of the prophet Jesus; and thus began the persecution of the Christians in Judea.

XXXVIII.

The wonders that ensued after Jesus rose from the tomb. The linen cloths are strangely marked. The priests make search for the body in the house of Joseph and they take the cloth. Jesus appears on the road to Emmaus. Joseph sees Him standing by the Cup, and hears Him speak words of forgiveness.

I SHALL NOW TELL of the strange and wonderful things that were seen after that the Christ had risen from the tomb. The cloths that were in the sepulchre were taken by those that had stepped therein and were given to Joseph for his good keeping. Now strange things had befallen these cloths. The napkin that was about His head was stained with sweat and blood and on it was another mark the which looked like unto the eyes of a man that had almost burned a hole through the fine linen.

And on the cloth that wrapped the body were marks also; these as of the wounds and also the markings of the feet and hands and the body. This seemed as if the Christ had arisen and passed through the linen: for on the one side were there marks and on the other was there nought. And much was spoken of this among the brethren the which were gathered together in secret at the house of Josephus. But none could tell what could have befallen the body of the Christ save Mary the Magdalene: and none but she and the other women could be sure that the body had indeed arisen from the tomb: for as yet none had seen Him.

And hearing of this, the family of Lazarus, that had still sojourned in Jerusalem, came also to see the cloths. Lazarus, who had arisen from the dead, said to those who wondered at the marks, that after he had died and was laid in the tomb, he had slept for a time and visions had come to him of a fair place in the which he was laid for rest: but these he had taken for dreams. Also said he that after the Christ

had spoken his name, he felt a great quivering in his body and knew that he must arise: but not understanding that he was not still lying in his bed sick as he had been before he died, Lazarus said that he arose as he would have arisen from a bed and that he had not passed through his wrappings but was as any man that sleepeth and awaketh.

But none could tell where the body of the Christ could be. Some said that the priesthood had taken the body by stealth as these had their own guards set upon the tomb. But all knew that the guard had been called to account for the neglect they had shewn in permitting the disciples to enter and remove the body—for so the priesthood believed.

The Christians were not permitted to go abroad in safety; for spies had been set upon them and they must beware if they would continue to sojourn in the city. Thus the priesthood resolved that the house of my Father should be searched if perchance the body should be hidden there or a newly made mound be found in the garden. So were the brethren taken by surprise when, by the guard together with those two that had kept watch upon the tomb, the house of Josephus was visited and searched.

Now was great fear on all; and Mary the sister of Lazarus took the cup that had been sealed by Josephus; and wrapping it in the napkin that had been about the head of Jesus, she hid it in her robe. But the cloth that had been wrapped around the body could she not hide. This cloth was taken and carried into the Temple where it caused much wonder among all that saw it. It had been taken sercetly by the priesthood, for they had feared that if the marks upon it were seen by the people, this might cause a fresh disturbance in the city: for the tale had gone abroad that the body of the prophet Jesus had been taken away and none knew what they should believe. For some still doubted whether He that had worked such miracles were not in truth the Messiah. Thus was there much confusion and much grief among the disciples that the cloth had been taken by the priests.

THE MEETING AT EMMAUS

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AFTER all this had happened, one of the disciples who had been on a day's journey to Emmaus, came hastily to the house of my Father. He told how on the evening of the day on which he and another had set forth, one had joined himself to their company and had spoken to them of all that had befallen in Jerusalem. This man was one that they knew not;—a young man that had great wisdom and learning and would hear all that they could tell of the Christ.

And when they had come to the village, they had bidden him sup with them. Now when all were seated at table, there fell a great silence and none spake. This supper was served at a very humble inn in the which there were no other guests. And when the disciples had been silent for a while, a light seemed to shine through the room: and looking at the man that had journeyed with them, they saw that he was the Christ: for His face had changed and not as a man was He but as a spirit filled with light. And He brake the bread and gave them to drink, saying: "THIS IS THE SECOND TIME THAT I EAT OF THE FEAST OF REMEMBRANCE."

Ye would know who were these two that did meet the Master on the road of Emmaus. One, as ye know, hath been spoken of as a disciple of the Christ: but ye must understand that I speak not always of the twelve under this name: for all that were faithful to the Christ were accounted His disciples. Ye have heard also that the one that companied with this disciple was a woman, and this was so, although that is not given you by John.

This supper was the second time that the Christ appeared and it was in this wise. Mary, she that was the sister of Lazarus, had gone down unto the village of Emmaus with another of the disciples, this one being a young man whose sister had been very sick in this village wherein he had been born. And Mary had gone with him: for she had a healing power with the sick and did seek to help his sister.

Now Mary saith that the Christ was filled with a wondrous light and that His face was not the face of a man. But that other disciple spake not of this, although he knew that it was the Christ: for when the bread was broken and the wine was held within His hand, His face changed from the face of him that had journeyed with them and became the face of Christ as he had known Him.

The Christ had, as ye know, been first seen by Mary the Magdalene in the garden and, my Brother, the tale that Mary gave to us was that she had heard the men that sat in the tomb speak to her and yet heard she no voice, nor could she tell from whence the words had come. And when, as I have told, she turned from these in haste, she saw the Christ and again she heard Him speak but yet heard she no voice. The words that the Christ spake were these: "WHOM SEEK YE? GO YE FORTH AND TELL THOSE THAT ARE WITH THEE THAT THE CHRIST LIVETH." And Mary the Magdalene had at this time no right understanding of that which had happened, for she believed that a vision had come to her in the Holy Place and she knew not what had passed, for she was in haste and full of surprise and wonder at what she had seen and knew not whether to believe it or not.

After the meeting at Emmaus was the Christ seen by many for the space of forty days. And after that was He taken up into the heavens from the sight of men. But He taught us that He remaineth with all the which shall take His teachings, for evermore: for He is the Holy Ghost that was sent after Him.

These visions of the Christ were seen at the house of my Father many times: for there was the Cup and also the Cloth that was wrapped about His head: and these things being a part of Him, He came nigh unto them. These were kept now, after the searching in the house of Joseph, in an upper room for their better safety. The Cup was sealed and around It was wrapped the napkin.

And after these two that were at Emmaus had returned to Jerusalem and had told their tale, my dear Father went

alone into that upper room to pray. For his heart was ever filled with grief in that he had been secret as to his faith in the Christ.

Now Josephus telleth that as he prayed on that day after Mary had brought the news of the supper at Emmaus, he took the precious Cup from its hiding-place and laid it on the table before him. And he saith that, as he prayed, asking that the Christ would forgive him for his frailty of heart, the room was filled with a wonderful perfume of incense. And looking around, he saw the Christ who stood beside the Cup with His hand on the head of Josephus, although he felt not the touch. And Josephus heard the words spoken by the Christ: "YE ARE FORGIVEN: FOR WHILE YE STRIVE, YE GO TOWARDS ME. STRIVE YE FOR ME AND YE SHALL BE BLESSED. FOR THIS BLOOD THAT YE HAVE TAKEN FROM MY SIDE SHALL GUIDE YOU."

XXXLX.

Jesus appears to the Eleven in a closed room and speaks to them. The fishermen return to Galilee to follow their trade. Philip goes with them. He sees the Christ on the shore of the lake and the Christ partakes of food with them. Then He vanishes from their sight.

YE HAVE HEARD how that after the doors were closed in the house of Josephus, the Christ entered in and spake unto Peter. This befell two days after the Cup had sent forth that incense and Jesus had appeared to my Father. The Christ suddenly stood in the midst of the Eleven that were gathered together there for counsel; and He looked to the eyes of these as He had looked to them when He preached in Galilee. And clothed was He in the same garments that these knew; and of flesh and blood seemed He, as other men be.

And the disciple John, who was beloved by the Christ, spake first, he seeing the vision before the others and calling Him 'Master.' And Christ spake unto Peter, saying: "PEACE BE TO YOU ALL—TO YOU THAT ARE THE FOUNDATION OF THE KNOWLEDGE THAT IS TO COME." And to Peter He spake: "GIVE YE FOOD UNTO THOSE WHICH NEED IT THAT ARE AS THE LAMBS WITHIN THE FOLD."

All that were present can testify that they saw the Christ in this wise and heard Him speak, though not with a voice, but as if the thought were given to their minds. And after that He had thus spoken, the Christ vanished away. These that saw Him say that He became as a cloud and then nothing was left.

Of these shewings can I give you but hearsay; for I was in Galilee after that the Christ had appeared in the house of my Father. Yet I saw Him when the draught of fishes of which John hath told was taken from the sea. Sore had I been that I could not be with the Twelve and take part in their mission: but when it was possible I followed with them to hear their counsel. For I had intended that I would give my life to spreading the knowledge of His Word.

And now must those that were fishers in Galilee go down thither to take again their boat: for some of these were in sore need of monies. The brotherhood had used all that they had in common: and after the trial of the Christ and His death were many of those that had wealth afraid to be seen any longer among the brotherhood and would only give a little in secret. Thus there went to Galilee at this time a company of those who drew in the nets.

Ye have heard from John how the Christ was seen standing upon the shore. The night was a night of wind and those that had taken to their boats had much difficulty in spreading the nets fair. When these were spread, Peter, speaking to the others, cried that he had seen the Christ standing upon the shore. But at this time none saw Him save Peter only. And these being much occupied with the boats, took in the nets after they had been laid. And lo!

there was a great multitude of fishes in the net. And as these rowed for the shore, there stood the Christ awaiting them. I, Philip, saw Him, and this was the first time that I had seen Him after His rising from the tomb. As He had always been, so seemed He at first to me—dressed in that robe the which we had known, and standing as He had been wont to stand, with His head erect and a smile upon His face. I saw Him then, not as a spirit, but as a man, and as I remembered Him. And yet with Him, as I looked, there moved a strange pale light,—or so it seemed to me; so that His flesh looked as though it were transparent and not as the flesh of living men.

And after we had come to the shore, every man landed out of his boat and fell upon his face. But the Christ bade us rise and make ready the meal. And in fear and yet in joy made we ready the food, and the Christ came nigh. As of flesh and blood was He, even as any man. And He spake unto us, though we could not distinguish a voice but yet heard we the words. It seemed to me as though He partook of the meal. And afterwards, when He had broken the meat with us, He vanished from our eyes, not as though He was taken away, but as though He dissolved into the air before our eyes. We had felt as though He were with us again, but ye cannot tell, because this may have been but a sign to us or a symbol. I can but say to thee what we believed we had seen.

I shall now speak to you of that which befell after that the fishes were taken in the net. Much converse was there among the brethren of the appearance of the Christ: for nigh upon twenty persons had seen Him and had sat at meat with Him. Now of these, some had seen Him as a man, and some as a spirit filled with light. And none could say at what moment He came, or when he disappeared. And thus was there much disputation among us. I tell you that I saw the Christ in the midst of some that stood upon the shore, and to me He seemed as ever He was, and clothed as He had been when I had known Him. And after we

had come out of the boats, taking with us the draught of fishes, and when I stood close beside Him, He seemed as He had been before He suffered. But when He spake, I could not tell whether indeed He spake with a voice or whether the words He said came to my ears without speech.

And after that the meal was prepared and we had sat to meat, then, when we brake the bread, I bethink me I saw Him differently. For His body seemed to shine with a great light and His eyes were as flames of fire.

And after that, the light died away. And as a man may be seen in a heavy mist, so seemed He, until He was gone and none saw Him any more. Now some of these that were there saw this light from the beginning. John, who had seen more than all the others, testified that unto him, the Christ appeared to be filled with a wondrous light from the beginning.

XL.

Of the further appearances of the Christ, which become more spiritual during the forty days, as He is withdrawn further from His earthly state. The Rose again glows before the whole company. The Christ materializes His body as it had been when He suffered, as a sign to the doubting disciple, Thomas.

NOW SHALL I TELL how the Christ again appeared in the house of my Father. Many times did He come unto us; sometimes when the whole company were present assembled and sometimes when but one or two were present. But never did He tarry long with us save on that night of the which I have spoken when the draught of fishes was taken.

And now once again He appeared to me the while I was walking with another in the garden of which ye have heard when I told of the betrayal of the Christ. I had gone thither one evening in great heaviness of spirit, not knowing what

I should believe. For while the Christ was in my company did I never doubt from that first day when I beheld Him in the market-place. But after He was gone from us I pondered in my heart much on these things that had come to pass, wondering whether indeed His body had been taken by the priesthood: doubting and believing and doubting once again.

And now had I gone into the garden in remembrance of that night on which the soldiers had taken Him. And pondering on all that had happened, I walked with another that came with me to the place where the Christ had prayed apart from all the rest. I sat me down silently upon a stone and closed my eyes. And I opened them again, I beheld the Christ, Who stood beside me.

That other disciple who came with me was astonished, for he too saw the Christ. And falling on his knees, he hid his face in his hand. But I, not being afraid, looked at Him. Full of light was He; and no pain was in His look. He spake to me (for the other did not hear the words) saying: "PHILIP, GO YE AND FIND THAT PEACE WHICH COMETH TO THEM THAT BELIEVE." And lo! He vanished.

On the day on which the Feast of Remembrance was held at the house of Josephus, I came in there. And there was much surprise among those that had gathered together there. They told my Father—who had not seen this, because it had happened when the eleven were in council—how, while they spake together, the Christ stood in the midst of them and He was as a spirit filled with light: and how He had said unto them: "PEACE BE UNTO YOU."

And as ye have heard, Thomas that was called Didymus would not believe that this was the Christ. This Thomas was a man full of faith and zeal for the mission. But ever, in the councils of the Eleven would he urge that nothing should be preached to the multitudes which might shake their faith by reason of its wonder.

Thus some counselled that these appearances of the Christ should be spoken of openly and Thomas would urge that such

would but do injury to the mission, saying that whereas the miracles which Jesus had wrought had been seen by many that were not His followers, these visions, being witnessed only by those that were His disciples, might be accounted as foolishness by many. And further, it was assured that the priests would use such against the Christians.

Now when the Christ appeared among these, all fell on their knees. For as a spirit He seemed. But Thomas, who had not seen Him as had the others, spake saying he would not believe that this could indeed be the Christ unless be might touch and feel Him. This he cried half in fear and half in anger that he could not see Him as did the others.

And before the eyes of all was the Christ changed. No longer as a spirit He appeared, but as He was upon the Cross, clothed only with a cloth about His loins. And leaning towards Thomas, who was afraid, He said: "LAY THINE HAND UPON MY WOUNDS: REACH HITHER THY HAND AND FEEL THE WOUND THE WHICH WAS MADE AT MY ENDING." And Thomas, much affrighted, reached out his hand and felt the wounds that were in the side of the Christ, saying: "Lord, I believe." And immediately He was gone from the Eleven and they were alone in the room again.

All this I heard immediately after it had happened. It had caused great wonder and disturbance, and my Father was speaking with the Eleven when I entered in.

And my Father told how several times, when he had been in his chamber with the Holy Cup, that Figure had appeared to him. Not for long did he see it, and it vanished. So there was much discussion among the brethren. And much afraid were they that news of these things might reach the priesthood. For they knew that these would be hard on any that sought to bring back any memory of the Christ to the people. For after the taking of the cloth from the house of Josephus, all knew that secrecy must be kept if any were to be permitted to remain in the city.

Now this was the day of the Feast of Remembrance and many were gathered together in that upper room wherein

the first Feast had been. And on this day, Josephus, feeling that all had now the right to taste the sweetness of the Cup, set it upon the table. And after we had sat awhile in silent prayer, the Cup grew rosy and the perfume arose from it. This was the first of the miracles done by the Cup outside the chamber of my Father.

Now must I tell you that as the forty days passed, the Christ appeared more often. He would come many times into the room in which we sat: but not as in the beginning. For in the beginning was He as a man. But as the forty days were accomplished, was He seen but as a spirit filled with light. At first some would see Him as a man and others as a spirit. But as the days passed on, He seemed more as a cloud is at the sunset—and yet we might know Him. And as the end of this time drew nigh, so did He speak few words to us, or none: for it seemed that He was passing farther from us by degrees. This seemeth strange to you. But when a man goeth out of his body, first is he clothed with it in his imagination: and so doth he appear. But as he goeth forward, he forgetteth his body and knoweth that he is a spirit. And with the Christ this change was come quickly.

And now ye shall hear of that last vision that was seen of the Christ and of one that came before it. This was when a number of the brethren were gathered together in Bethany at the house of Lazarus and Mary.

At this time was there much speech among us as to where and when the mission must begin: for it was feared that if any should preach openly in Jerusalem, they might be taken by the guard of the priests. Thus it was counselled that, as the Christ had first preached in Galilee, so should the first preaching of His mission begin in that place also. And much discussion was there as to how this must be.

Now when the Eleven, with other of the disciples, had gone to Bethany to visit the friends of Jesus (and among these, the family of Lazarus, the which were ever faithful), as the disciples were entered in and had taken meat, they

began to speak of these doubts that vexed their spirits sore, whether the first mission should be in Galilee or whether it should be in Jerusalem.

And of a sudden was there a great Light within the room. And we knew that it was the Christ. And we heard a Voice speak unto us, but could not see His face plainly because of the whiteness that was about Him. And He said: "Go ye unto Galilee and there shall ye see Me again. And after that is finished, abide ye in Jerusalem until one shall come unto you that is not I and yet is I, but shall be given unto you with a sign of fire. Ye shall not make a beginning of that ye have to do until this sign be given to you."

All were in wonder and in fear at the great Light: and some only heard the Voice. They that heard it were John and Peter, James and Mary that was the sister of Lazarus. And John bare witness of the words that were spoken.

After this, the brethren departed into Galilee, and with them all that could leave the city of Jerusalem: but others tarried as ye shall hear, there being two companies.

XLI

Philip speaks of Joseph of Arimathea: also concerning the mystery of the Body of the Master. The time draws nigh for the final vision of Him and the brethren form two companies, one of which goes to Bethany and the other to Galilee. The Ascension of Christ is seen by Peter, James, and John.

YE WOULD KNOW why the Mysteries of the Blood that was taken by Joseph are not spoken of in the Gospels that ye have. This is so for the reason that of these had the Christ not spoken. He had spoken to us of the Holy Ghost which was a greater marvel; but of the Rose of the Holy Blood did He not speak nor bid us tell this to any.

Ye would know if He spake of His ascension. Yea, and nay, my Brother. He spake to us of His going to the Father. But He did not tell us that we should see this with our eyes. When I have told you the tale, ye will know that this was seen clearly but by one, the which was John, and that three saw this in part and none other.

Ye would ask whether I was at this time known to Josephus and whether I had any foreknowledge of that friendship that was to come. I would say that I had been many times in his company and had speech with him as others of the disciples; but I had not known that I should be with him again.

My Father grew in faith from the time that the Christ was tried. And after that He had suffered would be hear no doubting word from any. For full of penitence was he for having kept his faith in secret. And even after the time when I was with him in Gaul, would he often chide me for my doubting mind. For I had not the power of seeing that which was without as my Father had: and thus my faith was slower. And now he hath passed beyond me.

I have said that none knew whither the body of the Master had been taken. Nor did I know all that the Eleven thought on this matter, for I was not one of their number, these being the apostles of the Christ and holding council among themselves. But some said that even as Lazarus had been raised from the tomb, so was the Christ raised; but that He had passed through the clothes the which were left behind.

John, that had the power of vision, knew that the Christ had risen in His body. But he believed that this was but a miracle and that the body must die a second time before the Spirit should vanish into Heaven.

But after the Christ had appeared unto His disciples many times, and some had seen Him as He had been and others as a spirit filled with light, it was believed that this was indeed the Christ but that the body must indeed have been stolen by the priesthood. This they believed because of the

sudden vanishing, and because of the light which surrounded the figure of the Christ.

Thus ye can see that none verily understood the truth that lay behind all these things: for none could believe that a body, the which decayeth even before it is laid in the tomb, could rise again in its matter as it had been seen by men. Yet this was but understood after that the Christ had ascended in His body into Heaven and the Holy Ghost had come as tongues of fire unto the Twelve.

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YE have heard how at certain times the disciples went into a desert place and there, in a cave on the mountain side, Christ would appear to them and teach them concerning the mysteries of the faith. This was so; for at times would the Eleven go forth for counsel and meditation; and whenever such should be gathered together in silent prayer, the Christ would appear to them. This cave was on the hills outside the city and many such could be found there. There was one of great depth into which they often went as did also other companies of the disciples, when they would meditate upon the things that happened in these days.

The Christ had said to the Eleven at the house of my Father that these should arise and go into the country of Galilee and that there should they again see Him. Now it was resolved that this should be done. And preparations were made for the journey. But about this time was there much fear among the disciples in Jerusalem: for already had their persecution begun and they were being watched by the guard of the priesthood.

For these being sure that the body of the Christ had been taken by the disciples so that a greater miracle should be shewn to the brethren, were resolved that no further turmoil should be suffered to occur within the city and that the Christians should not be permitted to meet together in public places, nor to speak in their houses in any numbers. For such was considered a danger.

Thus were many of the brethren troubled and sought counsel from the Eleven. And these feared to pass into Galilee and to leave the brethren in such peril. Therefore, shortly before the forty days were accomplished, it was resolved that the brethren, together with some of the women and others the which had not feared to follow the Christ openly, should part into two companies, the one half going into Galilee as it had been bidden them and the other tarrying in Jerusalem for the care and help of the brethren there.

Of these two companies it was difficult to choose that which should go into Galilee and that which should tarry in the city. So they that were fishers and had their nets to care for set forth for Galilee and the rest tarried behind. And of these that remained were Peter and James and John. For although these were fishers, they, being closer to the Christ than any of the others, should abide with them that needed help and counsel. And with these also remained Lazarus and Mary from Bethany. And I also was with these, I, Philip, who speak to you. And I can testify of that which was the End and that It was seen as a vision is seen:—by those that have the eye which perceiveth the things that be not of this world but of the Spirit that hath created all the worlds that be.

Now with those that went into Galilee was Mary the Magdalene. And now, several days having passed since the departure of that company, the disciples that remained in Jerusalem saw the Christ once more. This was not at the house of Josephus but on the mountain that is called Olivet: and there, on an evening after the sun had set, John, together with another disciple and also with me, walked on the mountain. And suddenly a Light shone in our path.

And we, knowing that it was the habit of the vision of the Christ to come first as a Light, fell on our knees. And suddenly we saw Him. I, Philip, saw Him stand upon the ground so that I could see His face as I had known it. Yet not as a man did He now seem but as a spirit the which was in the air around us.

And, as He spake, I knew the words that came from Him, though no sound came to my ears and I could not tell in what tongue the words were said. And He spake, saying unto us:

"Go ye unto Bethany and there shall ye see me again. For my time cometh and then shall ye see me no more."

And after this, we came down from the mount and no word was spoken by any until, as we reached the house, John said: "Tomorrow we go to Bethany."

Now about this time were those others of the company that had gone into Galilee also told that they should see the Christ if they should go to a high mountain that was there. And these had the message in a strange manner. For when the company was gathered for prayer in the evening, a voice spake unto them saying: "Ye shall see the Master as it was promised you, if ye will go unto the mountain that is the place appointed."

And these being in great wonderment—for all had heard the words that were spoken, though none had seen the Christ—set forth then in the evening of the same day unto the mountain. But first must I tell that which happened in Bethany: and after, that which was done in Galilee at the same hour.

On the morrow after John had spoken, those that were with him being Peter, James, and three others of the Eleven, and I, Philip, being also of the company, we did go down unto Bethany. And in the evening when the time was come that we should sit at meat, we went unto the house of Lazarus and Mary so that the news should be given to these why we had set forth for the town of Bethany.

And when we had told our tale, as we were sitting at meat, Mary arose saying: "I have been bidden by the Master, in those times when He was yet amongst us, to go out unto the hills around here, to a place where there is a small piece of green meadow and a spring that cometh down from the mountain. And there should I pray. Let us therefore

arise and do the bidding of the Master: and let us set forth for the place that He hath chosen for prayer."

But Peter answered her saying: "It is now late in the evening and our company have travelled in the heat of the day and are weary. Let us abide here until the morning and then shall we journey unto the place of which ye speak." But Mary urged that the bidding of the Christ should be done. For she counselled that He had ever bidden her to go to this fair place when her heart was in doubt. She therefore said: "If He hath aught to say to us, He will speak to us in that place."

Now all being weary, there was still discussion among the brethren. But John now spake, saying that Mary had an inner knowledge of the Christ and that He had guided her to speak thus. So it was resolved that the whole company should go to the mountain that night to pray. The place was at a small height above the town, being a little green field with a stream that flowed through; full of herbage and a quiet place into which few came.

And when the company had come there, they drank of the stream, being much wearied. And after they had rested and had sung a psalm, they sat down upon the grass and each meditated for a while. And at times during the night would some speak, and at other times would all remain together in prayer. But none slept. For the night was clear and the stars bright in the heavens and all were expecting that the Christ would appear to them in that place.

When the dawn was beginning to break upon the mountain, John spake, saying: "The Christ cometh now, for I have heard His footstep." And all round roused themselves and watched. But little light was there yet in the sky. But now a greater light shone about the company that were sitting together on the ground waiting: and lo! the Christ stood in the midst of us.

I can tell you this as I saw it. First there was a Light that was greater than that of the dawn. Then, out of this Light there came the Christ: not as we had known Him, but

as a Fire. No robe had He that I could see, but around Him was a white fire. And out of this Fire I could see His face.

All were in awe at this vision, which was not as others had been, but more wondrous than they. And yet could I not tell whether it were indeed the figure of the Christ or whether I did in truth see His face out of the Fire. Long He lingered there, as we all believed. But one could tell the time that He stood there in the midst of us. After this, His face vanished, but the light remained. Now this was all I saw until the light had gone from us. But Peter and James and John saw this differently; and ye shall hear what each of these told at the time.

Now James saith that after we had ceased to see the Christ, yet He still stood there for a time, and then was He taken from off the ground. And it seemed to James as if a cloud had been wrapped about the Christ. And He rose upon the cloud and went upwards towards the sky, out of his sight. He also saith that there was light throughout Him and after He had risen high into the heavens, it seemed as though He were a star. And James saith that he saw none but the Christ.

Peter's tale is different. He saith that the Christ tarried awhile after that we had seen Him and that He was filled with a light of a great whiteness: and that after the Christ had watched for a space all these that were seated around, He rose from the ground on which He stood, together with the Light; yet not with a cloud around Him as James hath said.

And Peter saith that when the Christ had risen to about the summit of the mountain, he saw three others with Him, being those that he had seen at the time that the Christ was transfigured. And all these rose high into the heavens and looked, to his sight, as the clouds do look when the sun is set. But no words heard either James or Peter.

Now John giveth yet another account of all this: for he saith that the Christ tarried for a time as we had seen Him

and that after a space there were three others together with Him. For this time were there not only those two that he had seen upon the mountain, but another also whom he knew to be John that baptized.

And after he had seen that all these four were filled with light, he that was Moses did take the Christ by the right hand and he that was Elijah did take Him by the left hand. and John that baptizes did touch Him upon the summit of the head. And these three did then rise from off the ground and they went upward into the heavens. And John saith also that he could see these for a long space until as fine clouds they seemed. And as they rose, John heard a voice which spake to him and said:

"THESE BE THE FIRST AND THE SECOND AND YET ANOTHER IS TO COME: FOR THESE BE THREE AND THE THREE BE ONE."

XLII.

Philip tells of what befell those that went to Galilee and of the vision witnessed by them at the same hour.

NOW THOSE that journeyed to Galilee believed that they were doing the bidding of the Christ in making this journey. And Joseph of Arimathea went with them. Thus they went without any intent for themselves, awaiting that which might befall. For four days they rested in Galilee before that time in the which Christ was taken up into heaven at Bethany, and yet they had seen no sign.

The Christ had not appeared to them and they began to wonder what might be the meaning of this message the which they had received. Those that had boats to tend did therefore that work for which they should earn their bread; and the women that were of the company prayed and watched for that which might befall.

Upon the eve of that day on the which the Christ was taken up into heaven on the mountain by Bethany, these that were fishers had gone out on to the sea in their boats and had spread their nets as they had done on that night on the which the Christ had appeared to them. And they fished during the night. And nigh upon the hour of midnight they took a multitude of fishes so that they must needs make for the shore.

And being much busied with their load of fishes, the which they had taken on land, there came unto them Mary the Magdalene, and she was sore amazed for a wonder that had been vouchsafed to her. And after her did follow the other disciples that were with her.

Now Mary told how during the watches of the night she had prayed: for sleep would not come to her. And she had been long upon her knes when lo! a Light shone through the room, the which at first she thought to be the light of the moon, for the moon was full at this season. But after this she saw that this was not the moon; for the Light filled every corner of her chamber.

No figure of the Christ did she see, but a Voice came to her ears, saying: "ARISE, MARY: GO YE UNTO THE SEA AND CALL THOSE THAT TOIL THERE. FOR YE MUST THIS NIGHT GO UNTO THE MOUNTAIN ON THE WHICH I WAS SEEN BEFORE THIS TIME BY THESE THAT ARE IN JERUSALEM. THERE SHALL YE SEE ME." And after this a wondrous perfume of myrrh and incense filled all the room.

And after that the Light had failed, Mary arose to do the bidding of the Voice. And she called all those that had come with her, Joseph being of the number, and bade them hasten with her to the shore. Now the mountain was at a long distance from the shore, and those that would reach the summit should not come there before dawn. It was on this mountain that the three had seen the Christ transfigured. But though all these had been told that a wonder had happened in that place, none knew what it might have been; for the three had held their peace concerning this.

After that Mary had come to the fishers and had told her tale, there were some that hesitated. For Mary was a woman of a passionate heart and these knew that she would have believed easily. But to these that doubted spake Joseph, saying that they had come to do the bidding of the Master and that they should obey the signs, this being the first that had been given them. So were all agreed and they went unto the mountain.

And when they were come thither, it was near daybreak and the light of the moon was gone. And the company having come to that Holy Place, prayed and waited. And at the same hour in the which the Christ was seen in Bethany did a miracle happen in Galilee on the mountain: for as the light in the sky began to be rosy with the morning, lo! as these prayed on the mountain they were aware that another Light stood in their midst.

Now this Light was as that which had been seen by Mary, and was not as a man but as a cloud or vapour. And the self-same perfume was all round It here. And the Light abode there for a while and as these that sat around watched the wonder, lo! as a cloud riseth into the heavens when the wind beareth it along, so did the Light arise from the ground and mount upwards. And all that saw it wondered and watched until it was borne into the heavens.

Some said that there were more lights than one. But others again said that but one was seen by them. Yet all saw this one rise into the heavens until it was even as a cloud of a very pure and bright whiteness. And after this, no more was seen, nor were any words spoken.

These things being accomplished, it was known among the disciples that they should see the Christ no more, and that the time of their mission had begun. These therefore that were in Galilee began to return one by one to Jerusalem. And my Father came with Mary the Magdalene: for these had both seen the lights that had risen into the heavens. Four lights had they seen, as there had been four also seen in Bethany. And much had they to reason about for they could not tell the meaning of this vision.

XLIII.

Of the Feast of Pentecost. Mathias is chosen as the twelfth Apostle. The Holy Ghost descends upon the twelve and they speak with tongues.

WHEN THEY ALL had come into the city, and these that had been at Bethany had also returned, was there much converse among them as to what should be done for the mission: for in Jerusalem could they not preach openly for fear of the priesthood.

Now the Feast of Pentecost was near. And when the day was at hand, it was resolved that one must be chosen from among the disciples in the place of Judas that had betrayed. And it was ordained that lots should first be drawn from the whole company and that afterwards should further lots again be drawn among the Eleven when they sat together in council: and that on the Day of Pentecost one should be chosen in the place of Judas. And after the lots had been drawn from the whole company, there were two that were chosen; one being Mathias and the other Simon (not Joseph) Barsabbas. And these two were told that one of them should be prepared to take his place in the council. For on the Day of Pentecost was the decision to be made, and each of these should watch and pray.

Now on the Day of Pentecost, when the Eleven were assembled in council, they gave prayer to God that He would guide them in their choice. And the lots being drawn, it fell to Mathias; and he was called into the chamber. And now was there a telling to Mathias of that which was given to all the other eleven. This was an explanation of the Mysteries of the Trinity and of the Holy Ghost. For none but the Eleven had been taught what was the meaning of these things.

And after Mathias had seated himself at the table of the council, Peter spake to all that were assembled there, telling

them of the Christ and the meaning of their mission. And all, seated around the table, hearkened to Peter. And after this, he bade them pray and await the Will of God.

And now, whilst all these were in prayer, there arose a great Wind. And the day on which this was done was a day of stillness and warmth; and the heavens were without a cloud and shewed no sign of storm. All therefore were surprised and were aroused from their prayers when this mighty wind arose: for not as a gust which cometh before a storm was it, but yet of an exceeding force, so that none might stand up against it. It was even as these winds that do sweep the deserts. And the wind, as it blew upon them, rocked them in their seats at the table.

And in the blast were seen strange morsels of cloud, the which came through the wind and settled each one upon the head of these that sat there. These clouds were of the shape of the eggs of a bird and after they had rested upon the head of each, they became as tongues of flame of a great whiteness, like to the Light that was seen before the Christ appeared. And all were filled with fear and they uttered no word.

But after that the Wind had abated and each man had seen the light upon the heads of the others, Peter opened his mouth and spake, saying: "These be the messengers of the Christ, bidding us go forth to all that must have His teachings given unto them."

And now the lights that were upon the heads of all vanished away gradually and nought remained in the room: and none might know the meaning of all this that had happened. But Peter, going without, met one that was from the country of Greece. And he, stopping this man to speak to him of the words that were upon his mind, found that he could speak to him in his own tongue of the which he had no knowledge. For these men could but speak the language of Judea.

And after this did divers others of the disciples speak to those that were of a nation different from their own. And

each man found that he could speak in whatever tongue he had need of. But this did not continue: for after a time did no man speak but in his own tongue.

Now all the twelve did give forth this account of the happenings, and all spake of this after they had found that tongues had been given them: and the same was told unto all that were of the company. For here was a sure sign that power was given for the spreading of the mission to all lands and a special grace bestowed on them from God. And none feared to go abroad unto his task. For all knew that they had been chosen.

Ye would know if these had foreknowledge of that which was to come. The Christ had told them that after He was gone should Another come unto them, and for this coming they watched. But it had also been told them that this should not come to pass until the number of Twelve was completed. These knew not what manner of signs should be given them: but after they had seen the tongues of fire, they knew that this must be what had been promised. But the speech of which I have told came to them as an astonishment.

XLIV.

Philip speaks further of his own witness of the Ascension of his Master. He testifies to the universality of Christ's teaching, as being comprehensive of all that had gone before. The philosophies find their spiritual fulfilment in His mission. Philip closes his Gospel with an interpretation of the Mystery of the Faith.

AFTER THAT THE CHRIST was taken up into Heaven before the eyes of both these companies of which I have spoken, had we much discussion as to what this should mean for us. For some had seen but the Vision and the Clouds that had floated upward after the Christ had disappeared: and others had seen more than this, while Peter, James and John had, as ye know, seen the Christ received into the Heavens.

I would speak further of what I myself saw. I have spoken but briefly of this for I have first given you that which was of more importance. At that time I was strong in the faith and yet at times was I doubtful of many things and might not follow the miracles that had been wrought, as did my dear Father.

After that we had prayed upon the mountain, and when the first signs of the dawn were seen, there came among us that pale Light that was not of the moon or stars. Now this Light that came among us was not as the shape of a man. Rather was it as a cloud that slipped down from the mountains: and at first was it pale as any cloud might be. Yet all that were there saw it.

And after the cloud had rested there for a while, it gradually became more bright, as do the stars when darkness sets in, and shone with a light like unto white fire.

And then the Light became a shape—not at first the shape of a man, but as a pillar. Then could we see the limbs and the Head. And all knew that it must be the Christ.

And after this, He stood there as though He were clothed with a mist that was around Him: and we could see His face: not as it was in the time when He used to speak to us, but as though a wondrous joy and calm had settled down upon Him. No words spake He that I could hear, for full of wonder and astonishment was I. But I saw this with my own eyes, and I know and can testify that this was indeed the Christ Himself.

He abode in our midst for about the space of fifteen minutes and the dawn began to break more and more. And as the light grew stronger, the figure of the Christ grew paler. And after a few moments I saw but the cloud again, the which was floating away from the ground and upwards into the heavens. While He abode with us was He as a shadow is. At one time would He be visible and at another, invisible. It was as though a flickering light shewed us His form: but not as a man was He but as a spirit.

And I can testify that there were three other little clouds, high in the sky, and that this one that had been the figure of the Christ joined these others in the heavens. And all began to be rosy as the sun arose, and floated away out of my sight. But of those things that Peter and John and James have told, can I not speak: for none but these three saw them.

I have told you that which I have seen;—I, Philip, that was not a man of Judea but a Greek. And ye must take my words as those of one that hath seen and yet hath not at all times believed. For these things are as the dreams that do pass before the eyes of the mind in the night-season and then are gone by the morning.

But I am not instructed in all the meanings of these mysteries and although I have not passed on so far as hath my dear Father, yet am I given in charge that which is the beginning of a new Trinity on the earth; and I am set to

guard this and to see that it is set before the eyes of men. Much more of this should I say hereafter.

After that the Christ was taken from us was there a surety among the brethren that we should not see Him again, nor should we again have vision of Him as we had known Him. But we knew that as the tongues descended upon the Twelve at the Pentecost, so should strength enter into all for the Mission.

I strove hard within myself, my Brother, to accept that guidance that should be given me, asking no question. But ever was my mind insecure: for I wanted that which was given to those to whom had been granted a higher place than mine. Yet in love for the Christ did I not fail. For in Him did I see all that had gone before Him in all the great teachings of the world. And added to these, I saw what was a wondrous strength and faith, the which grew before my eyes every day.

And I had made sure within myself that I would set down in writing these things that I had seen. In my first gospel, which was burned in Athens as I have told you, there was not the whole that I have now given you, though much there was that gave the history of the Christ as I had heard it.

Those that wrote the four Gospels that ye have now, had the knowledge of the Christ as I have given it to you: but as these had it but as hearsay (seeing that it was of the times before before they were called), they would not set it down. Thus ye have not the tale of how the Christ sojourned in the lands of Greece and Egypt.

I would now give you the meaning of this mystery as I have I learned it after I had passed out of the body. The knowledge the which is given to the world so that it shall have growth and bring forth fruit, is as are the seasons. When the due time cometh, that which will give growth to the souls of men is sent unto them.

So it was with the Mystery of the Christ. Before His coming had there been the winter. And after the winter,

the budding of the early spring within the hearts of men, as the learning of the great Philosophies increased. But in none of these was there a knowledge of the Spirit the which is both Life and Love together.

These twain had not come to men before the time of the Christ because those years that had passed over the world before His coming were but for the fulfilment of the Mind and Soul of man: but not for the giving to him of knowledge concerning the Spirit that is within him.

Ye will see, if ye read that which is written of these things, that in all the teachings that have gone before the Christ, man did not look for that happiness which cometh to the soul after the body is cast away. Rather did he look forward to a dimming of the mind after the flesh had fallen away. The coming of the Christ taught man that the Spirit within him cannot die: that its worketh towards the Light and not towards the darkness: that after the flesh is cast away, the Spirit hath more life than it had before and shineth with a greater radiance.

I would have you know that the 'fire that endureth for ever' is but a sign and a symbol for man, that that which is a part of the Greater Life the which is behind All can not be destroyed but must endure. And as a fire it endureth until man cleanseth away all that hath been foul around him and he retaineth only that which worketh for his own perfecting.

The Christ would have taught you this, but not in these plain words in which I speak to you now: for He spake in parable and in symbol at all times because the souls of men were not prepared to receive this knowledge in other manner.

Now shall I tell more of this great mystery. GOD, that is Jehovah, is behind all that liveth: and He sendeth forth Knowledge and Understanding to the world even as a furnace sendeth forth flames. And these three Trinities of which I have spoken are as three great flames the which have come forth from the Spirit.

The first of these was but as a flame that scorcheth the matter that it would burn, and it foretelleth of the fuller burning to come. The second of these, of the which I have written, is as a greater flame the which pierceth through Matter. And this third, that is yet to come, shall cleanse all that is Matter from the world and leave only that which is LIFE ITSELF.

But this shall not be for many generations. And it is not given unto you to know how this shall be revealed. And I am sent here to tell you that That which is hidden within the ground shall, when it is revealed, make a stir in the hearts of men not only in your land but throughout the whole world.

For that Blood that is the Holy Rose of Christ hath Life as He had. And the miracles that shall be wrought by It will not only be seen of men, but shall enter into their hearts and give them a fuller understanding.

And now, my Brother, I have given you that which it was told me I should write. I would that, as the work continues, ye will ask me for advice and counsel. And I would that ye speak to me further if anything I have told you be dark to your understanding. And I bid you farewell and ask that ye will remember me when ye pray: for we be in a close communion.

PHILIP.

The End of the Gospel of Philip the Deacon.

Appendix. I.

CONCERNING MARY THE MOTHER OF JESUS.

(Joh.)

It is true that Mary was a woman of Nazareth. She was the daughter of a herd who lived there—a small owner of cattle. The family was poor, and Mary was brought up in the very simplest manner. She was the youngest of the family and in her there was nothing that would indicate that she should be the mother of the Christ.

Mary was chosen for this purpose because of her extreme passivity of nature. From her earliest years she was a servant to the others of this family and bore herself with the greatest patience, never resenting in any way the fact that she had to serve others. This continued until she was fourteen years of age. At this time, her family had not been prosperous. Illness had attacked her father; and although most of his children had grown up, Mary was still the mainstay of the domestic side of the household.

Her mother being now very poor,—having been dependent on her husband—was left at his death without any means of livelihood. The other children had gone out into the world and she was left with Mary alone. An opportunity offered itself for Mary to enter the service of a wealthy merchant in Jerusalem who was a distant kinsman of her father. She undertook the journey in great fear, and, but that her mother needed her help so much, she would not have gone away from her native town.

The connection with Bethlehem was not with herself but with her master in Jerusalem. Kinsfolk of his family dwelt there and it was for that reason that Joseph took her to that place when his anger was roused against her.

I want now to explain how Joseph and Mary came together. She was living in Nazareth when first he met her. He was a man more than twice her age when he married her. He fell in love with her when as a child he met her.

After her father's death he asked her to marry him and offered to support her and her mother. She refused, having no mind for marriage. Joseph followed her to Jerusalem and, after her master had cast her out when her child was coming, he then came forward, offering to care for her and protect her and to marry her after her child was born. You see now that he held bitterness in his heart because she had refused him in the first instance and had accepted him only when she was in shame and trouble, as he thought.

Now in the time following on the Crucifixion it was supposed that Mary was descended from David. There was one name in her family which pointed to the fact. This was a name unusual in Judea in her day. It was not often found in Galilee. The name was JESSE. Mary was descended on her mother's side from noble lineage. There were traditions that at one period the family of Mary had been powerful men in the land. They claimed their ancestry, although they had fallen on evil times. After the Christ had been crucified, the Apostles collected any material they could on this point, and the tradition became an accepted fact. Mary was, in indirect line, of the House of David and it was not through her father that she claimed this ancestry. Her mother's name was Anna or Hanna. The latter was the pronunciation in Judea.

The story is complete now up to the time of the entry into Bethlehem. You must picture to yourselves the situation—Joseph still loving Mary as before, but indignant with her for having refused him and entirely incredulous about the Divine conception of the Babe;—Mary humbly accepting the only protection she could find, but completely convinced of her innocence, having had her vision of the angel warning her that this should happen, and satisfied in her heart that she was the mother of the expected Messiah.

That of course was the subject on the lips of everyone in Judea at that time. She became more passive than ever, accepting her shame with no sense of dishonour. An inward conviction that she was the Chosen One held her from any doubt.

Appendix. II.

ON THE CONSTELLATION OF THE MESSIAH

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AND THE DAY AND YEAR OF THE NATIVITY OF THE CHRIST.

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There are two notable difficulties always to be reckoned with in the recalling of past memories through the subconscious channel. These are, first, the recovery of names of persons and places, which are liable to confusion by association with latent impressions in the mind of the living agent: and second, the recalling of times and seasons with any sort of precision.

The latter is by far the greater difficulty and there can be but little doubt as to the reasons underlying this well-observed phenomenon.

The measurement of time is physical and physically controlled. By constant association with the periods of alternating day and night and with the seasons of the year, as also by notable events connected with certain times and seasons, we mortals have acquired a fairly accurate sense of the relation of temporal intervals. Our routine of existence so entirely hinges upon these periods that we instinctively act in unison with them, having a sufficient awareness of their incidence.

But if the normal working of the brain he suspended as in the case of dream-conditions, or under the influence of any drug or anæsthetic, the relation of our consciousness to the mundane time-scheme becomes altered to an indefinite extent and may for a while be obliterated entirely. Under

the influence of opium or hashish, a moment of time may seem almost an eternity, or, reversing the process, a long period may be compressed. It would seem that the sense of accurate measurement of time is therefore dependent upon the harmonious working of our two orders of consciousness, namely that which we call the intellectual and that which may be termed the intuitive, which has to do with subjective realities rather than objective actualities of life.

These communications of Philip are assumed to come from one who has for many centuries past been living in a state of consciousness so remote from earth-experience as to have lost the links which in our own case regulate the ideas of time. The links, that is to say, have been in abeyance for lack of use. But if he is to revive his memories of past earth-experience, then he must restore his sense of time, his ratio of measurement, in order to give us the proper sequence, the true intervals, in the scheme of events that he would depict for us. And it would appear that this is no easy or simple matter for him to achieve.

In so important a question as that of the true date of Our Lord's Nativity, it is of course of the utmost consequence that he should be able to discover his right means of measurement and thus link his knowledge of events with the time-scale. But this is just what he cannot do; for he has for so long been out of touch with the mundane time-scale that he finds it well-nigh impossible to adjust his mental impressions to it afresh. Another mind is therefore called to his aid; the mind of one who during life may have practised, in a far more definite way than Philip ever did, the observance of earthly times and seasons, and thus have earned the faculty of carrying with him the power of restoring at will the ratio that subsists ideally between the earth-consciousness and the super-terrestrial. This one is Johannes the Jewish rabbinical doctor, who habitually controls the hand and mind of the automatist.

Johannes says (under date June 4th, 1926):

"I can tell you better than Philip about time. When souls pass on here, they can measure your time no longer. The only method they can use is the help they ask from the controls who are in close touch with the world."

He then remarks, on the subject of the Nativity:

"I have listened to what Philip has told you. Will you allow me at some future time to go over the tale of the Nativity with you? I think it is almost correct, but there are a few points I should like to set right for you. Philip is not to blame. This is part of his task should be carried out for him by one of the working guides."

The writer then asked that Johannes should verify for him the calendar date of the Nativity. Johannes answers as follows:

"Yes, I can give you that. It should be, in your calendar, July 27th. I am quite sure of this. It was the middle of the hot period in Judea. You must take it that the year did not begin at the same time that yours does. The reckoning is different all through. The months are not divided in the same way."

Questioned as to the hour of the Nativity, Johannes said:

"The child was born at three o'clock in the morning. It is counting the time that He first was actually released. The calculation of Philip is not far wrong, but he forgets that by that time (4.a.m.) it would be almost impossible to see the stars in the eastern sky. I have given it you as I calcuate it. At some other time I will give you the constellation carefully. I think in this matter Philip is very correct. Time is his difficulty. He cannot measure days from months. It is better to refer to me on these points."

The 27th July will give you the Constellation of which Philip speaks, three years before your reckoning of the Christian era—3 B.C.

AN ANALYSIS OF PHILIP'S ACCOUNT OF THE CONSTELLATION

On the 29th November, 1924, Philip wrote:

> "The stars seen at that time were five, so that number heads the constellation. . . .East of Bethlehem they saw the star, but south from the Holy City."

A diagram was drawn, shewing a cruciform grouping of stars. The arms of the cross were both shewn as terminating in double stars and for these the numbers 5.9. and 4.3. were given. No satisfactory explanation of these numbers has yet come to light.

> "The time was that of the Crab. Ye will find these stars there; but not as I have made them, for they are further apart."

The writer was unfamiliar with the grouping of the stars in the zodiacal constellation of Cancer, the summer sign now, but it must be remembered that since BC.3 or the date of the Nativity, the sun has travelled back on his precessional path to the extent of nearly one full sign. He would have been in Leo, at that season in which he is now in Cancer. This would make the Crab the herald sign of the morning, as the sun would then be just below the eastern horizon. So far, then, Philip gives us a reasonable astronomical guiding.

It was found on reference to a good star atlas that there are two groups of stars in the constellation of the Crab which correspond very nearly to those he indicated at the extremities of the arms of the cross he drew. Of these the group to the right of the observer is the most important. It is called by the Romans 'Praesepe' or 'The Manger.' This is a curious fact. The line connecting the arms, if prolonged complete the arc on this side would touch the horizon at a point to the south of Jerusalem, apparently by Bethlehem, which village lies almost due south of the city. Here, then, by Philip's shewing, we have a celestial symbol of the Manger in which the Christ was born, pointing at the hour of His Nativity directly towards His birthplace.

Philip gives 4. am. as the hour of the Nativity. Johannes corrects this and says 3.am. Assuming the hour of sunrise in lat; 31 to be about 5.am. on July 27th, the sun being in Leo, it would seem that the Crab would be but just visible above the horizon, if the time was 3.am.. There are further difficulties as will be noted when we come to consider the planets mentioned by Philip as being in this 'constellation.'

The sign expected was to be a congregation of stars and, to quote Philip's words:

> "Not a constellation such as ye shall find in the books of the ancient astronomers, the which read the stars and fixed them in these lines the which ye draw."

On the circumstance of the 'Manger' cluster lying on the arm of the cross, Philip commented as follows:

> "Yea, that was what was written in connection with the birth of the Christ. Ye know that in the heavens are all the great events of the world written. Thus was it that the birth in the manger stood above the place where the Christ was born."

Being quite unable to connect the symbolism of the Crab with the idea of the Holy Nativity, the question was asked of Philip 'how it was that the Sign of the Virgin was not the nucleus of the stellar configuration?' To this Philip replied:

> "Ye ask a very reasonable question here, and I will answer you. Ye think because the birth was expected from a virgin, that this sign should have been chosen for the coming of the Christ. This was not chosen because of the significance of that other sign in which the manger and the asses were.*

*(There are two small stars known as 'Aselli' which are so placed as to 'look into' the Praesepe cluster.)

"The Virgin was not a virgin in that she bore a child, the symbol of the Father Who is over all. But the Crab is the symbol of Him the which is all-powerful: for in him have ye the only creature which can walk both ways. This is a symbol of Him that Was and Is and Is to be again.

"Ye see that the sign is the sign of that Life the which is eternal: for it is both behind and before the birth in Bethlehem. Is this plain to you, Brother? The sign Virgo is one that would denote a woman that lived undefiled, and such would be for one that was a saint. Under such a sign was John brought into the world."

The Planetary Conjunction

Philip had indicated a grouping of three planets in the constellation. These were (1) The Moon, at the head of the cross. (2) Mars at the heart or intersection of the arms, and (3) Venus at the foot. Asked of the signifiance of these, he says:

"These are the signs the which were close at hand when the Christ was born. The significance of Venus is the coming on of that light the which brought Beauty to the sons of men. The significance of Ares is that which would cause warfare in order that the light should shine forth. And the significance of Luna, the which is above, is the significance of the Water which is of the Spirit. Ye know that it is said in the gospels "He that is born of water and of the spirit." Luna is over all the others of this constellation."

It was asked of Philip: What do the double stars signify? What are their symbols? He replied as follows:

"That also will be to you a mystery. I must tell you that these are the symbols of the Coming and the Going of Christ. They are the symbols of the Body and the Spirit, the Man and the God. And these mean that He cometh in the East and goeth in the West. Ye have

noted that He goeth as I have said at the other side from that from whence He cometh—He that is "Body and Spirit—the Father and the Son."

According to Philip's diagram, the shaft of the cross would lie approximately in a line pointing between the stars Castor and Pollux of the constellation Gemini. The position of Venus might have been almost vertically below, and the Moon and Mars would lie between. It is assumed from the description that Philip gives in his Nativity story that the moment of the birth would be the moment at which the Moon would have come into a right line with the other two planets. It would seem that the line connecting the arms would point towards Bethlehem and the shaft vertically downwards. But as regards the latter, all depends upon the actual position of the two planets, Luna and Venus, in determining the inclination of the shaft. The arms of course are fixed in any case. Ares (Mars) is definitely stated to have been in the centre and this centre is between the two groups of stars which mark the constellation of the Crab.

In ancient tradition, the ox and ass look into the stable in which Christ is born. This may perhaps be connected with astronomical symbol. The sign of the Crab (Circinus or Cancer) is equated with the Tribe of Zabulun whose symbolic badge is 'a dweller by the sea' (Genesis. xlix. 13) or otherwise 'a cave-dweller.'

"He cometh from the east and goeth to the west" says Philip, and it is clear from his gospel as well as from his other writings that he would imply that the Evangel of Christ will have its appointed end or fruition in the Western world.

In connection with the symbol of the 'cave-dweller', we recall the legend or tradition of a cave or grotto as the scene of Our Lord's Nativity in some of the apocryphal books.

Astronomical Data

The strong points of Philip's story when viewed in the cold light of astronomical fact seem to amount to this.

(1). He has indicated for us the rising sign proper to the early morning hour at a season of the year not far from the time indicated.

(2). He has placed the Moon and Venus both in quite normal positions subject to their times being right.

(3). He has given us the quite extraordinary facts about the stars in Cancer, which were absolutely unknown to us.

(4). He has given us a system of symbolism which is ingenious and certainly interesting.

There seemed to be some difficulties about the date suggested for the birth and we had yet to find that there was any special alignment of planets—these three planets—in Cancer during the years BC. 1 to BC. 9. We were advised that Venus could appear in Cancer at this period not later than September but Mars lay in Cancer twice only between 14 BC and 1 AD namely in 10 BC and 8 BC.

Moreover Johannes would seem to be in error by one year at least, in his statement that the birth was on the 27th July, BC.3. This cannot be equated with Philip's assertion as to the position of the Moon in the constellation.

The Moon is of course in her last quarter. That is obvious. She would have been a waning crescent, about three days off her conjunction with the sun. But on July 27th BC. 3. she was in quite a different phase. Had he said BC. 2* he would have given a perfect indication. And one would have to go back some years to find a coincidence so

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*Reckoning backward thus.

(1)) From Christmas (Dec. 25) A.D.I. back to July 27 of Same year.....1 year

(2) From July 27 A.D.I. back to July 27, B.C.I.....1 year

Total .....2 yr. 5 months

Which might easily be reckoned as running into 3 years—hence a probable source of error.—F. B. B.

good as this. There was then the possibility that he has fallen into an error by one year.

We had also the word of an astronomical student who affirmed that Mars was only there in 10. BC and 8 BC. We were thus thrown back upon the possibility that Johannes was some five or six years out in his reckoning and that our Biblical archæologists may be near the mark in supposing, as some of them do, that the Nativity was about 8 or 9BC. We are advised, however, that in many theological seminaries the date 6 B.C. is accepted as the most probable.

The Comet or Wandering Star

There remained one possible check. This is Philip's story of the great star "that was but a wanderer in the heavens." This star, which he admits was a comet, he places in a position vertically over the Moon and again, therefore, in line with the rest of the planets.

Now the question is whether there is any record of a notable comet for one or other of the years BC 1—9. Or would the periods of the regular comets bring them to perihelion in either of these years and at that season of the year which Johannes indicates?

The whole question could only be solved by careful research or by the verdict of some one of unquestioned authority in astronomical science. We could not venture to assume that our extra-terrestrial informants had been able to bring through with any substantial degree of correctness what they wish to impart. On the other hand, we should not doubt their desire to be veracious, knowing as we do the intensely difficult nature of the task that is theirs in transmitting details of temporal events from a sphere from which all knowledge of earth's times and seasons has normally vanished. It is therefore with peculiar satisfaction that we now offer the long-sought verification of Philip's story of the Constellation of the Messiah.

VERIFICATION OF THE CELESTIAL FIGURE GIVEN BY PHILIP

By A Leading American Astronomer

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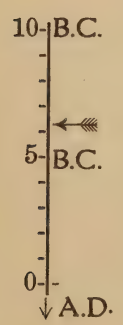
It will have been seen that the advice of Johannes and the opinion of those we had consulted failed to bring us any real consensus as to the date of the Nativity as ruled by the position of the stars. As noted on p.216, the date B.C.6 obtains among theological students, probably on historical grounds.

It was therefore with great satisfaction that through the good offices of a mutual friend, one of our leading astronomers kindly consented to make a careful examination of the whole question on the data supplied from Philip's record.

This astronomer, whose name must, for personal reasons, remain confidential, has given his opinion in writing and it is as follows:

"There are three dates within a hundred years on which such a configuration could occur. One of these is the year 6 B.C., and the date is September 27th. The other two are respectively B.C.70 and A.D.25; both of which are well out of the reckoning for the commencement of our era." The annexed scale indicates the approximate time at which this conjunction is found to have occurred. We may call it B.C.6-7.



The conjunction of these three planets in the Sign of the Crab is a recurrent one, and is due to recur, on the average, once in every thirty-one and four-tenths years. But it is not always apparent in perfect form. There would be approximations to the right grouping. In submitting this solution our astronomer adds the very interesting Note on the Recurrence of the Figure in the present year of Grace 1932. He says: "I think the dates are approximately correct. It is interesting to note that the configuration occurs again *this year*. There are two dates—July 30th, 1932, and August 28th, 1932. *On August 28th the configuration is particularly close.*

Appendix III.

TO THE GOSPEL OF PHILIP THE DEACON.

ON THE SANGREAL.

IN the writings of Philip received before the delivery of his Gospel, the story of the Sangreal occurs as a constant thread in his narrative. It comes spontaneously as a motive essential to his story, yet one which had never been prominent in the thoughts or studies of either of the two persons engaged in the task of recording these writings. It may be further affirmed with strict truthfulness that neither of these persons had hitherto at any time made any close study of the literature of the Holy Grail and the present writer could claim but the most superficial knowledge of the network of legend, Christian and Pagan, imbedded in the text of the mediaeval romances of the Quest.

It was therefore a matter of intense surprise to find the tale of Joseph's taking the Blood of Jesus in the wooden cup woven into the Gospel story as an integral part of it; and the first feeling was one of regret that a theme so entirely foreign to the received Biblical narrative should have been attached thereto in so intimate a way that it appeared impossible to dissect it from the main body of the Gospel story. But it was there and, however inconvenient it might be, it must be dealt with fairly and could not be ignored.

Philip's story as previously given, represents that Joseph of Arimathea carried the Blood into his house, concealing the cup in his private chamber: and later having a finely wrought shrine or casket of precious metal made for its security. One day, opening this shrine for the purpose of worship of this sacred relic of his Master, he is appalled to find that the cup has vanished, and on the floor of the

casket lies a strange jewel like a clear beryl, across the heart of which runs a streak of blood-red colour. The voice of Christ then tells him to be of good heart, for this jewel is His blood, consolidated in permanent form that it may endure through the ages to come until such time as the Faith shall have become outworn and a new Sign shall be needed to restore to the world, travailing in doubt and confusion, the fullness of a faith that has well-nigh perished.

It has been impossible to shake the assurance with which this narrative is put forward. The fact is over and over again affirmed and reiterated that the Jewel of the Sangreal is preserved, buried securely beneath the ground, awaiting the Day appointed for its revelation as the last and greatest of the miracles of the Living Christ. The locus of Its concealment is not obscurely given. It lies in that place which, of all others, is sacred to the great evangelizing nation of the West as the home of the earliest Christian mission to the isle of Britain: that is to say in Avalon, now Glastonbury, where ancient tradition unites in claiming that Joseph of Arimathea built the first Christian church on land given by the native prince Arviragus.

Although the historical basis for the story of Joseph's coming is but slender, we are not among those who disdain tradition, nor have we any overwhelming sympathy with the modernist school of criticism which would sneer at the simplicity of those who would attach any weight to the legend of Joseph's mission, which they are fain to regard as a monkish fabrication of mediaeval times invented for the increase of prestige in the interest of a great religious house bent on outdoing its rivals in the race for possession of relics likely to confer a more abundant spiritual authority. Tradition cannot be invented, and in this case the tradition is widely planted and strangely consistent. Moreover the claim is supported by the undoubted fact that from quite early times the priority of Joseph's mission to Britain was recognized at certain great Councils of the Church.

But it may very probably appear that the science of arch-

æology will yet prove the existence of this primitive Christian foundation, in the revealing of traces of a settlement shewing a type of plan which can only be associated with the most early times. There is already sufficient reason for supposing that this may be the case. Certain data have been recovered which decidedly point in such direction, and at any time, further excavation on a site as yet very imperfectly explored may provide the confirmation of what has already been discovered. The data in question seem to shew that William of Malmesbury's statement as to the form of the first chapel was not by any means an invention either of his own or of a later scribe who is supposed to have interpolated his comments in the original document.

This point need not greatly concern us. What does concern us is the verity of the Miracle of the Sangreal. To the reason the whole story might appear fantastic, and the incorporation of such a theme with the most sacred of all narratives might seem to the religious mind either superstitious or even blasphemous, were it not for the fact that it is dealt with by Philip in a manner which precludes the suspicion of either, so far as his treatment of the subject is concerned. For Philip writes in a mood of great and almost passionate sincerity, suggestive of a deep conviction which he can hardly fail to impart to his readers. And Philip's view of the miraculous is not a superstitious one. Far from this, he gives always a reasoned view and one that is admissible by the most recent science in the province of 'metapsychics.' For here we have the record of a mystery which is explainable on a basis strictly analogous to the rest of the miracles of Christ,—both those worked by Him during the latter part of His mission and those which are manifested by Him in the spiritual body after His rescurrection. That is to say, the Miracle of the Sangreal is of kindred nature to those super-normal happenings which, as sincere believers in the gospel narratives accepted by the whole Church, we are already bound to admit. In Philip's view, these miracles are one and all demonstrations of the mastery

of the spirit and the soul over matter, and of their control of matter by the powers of the soul which, in the case of Jesus, has acquired dominion over all the gross material conditions attending upon the use of the fleshly tabernacle. He would say that the Body of Christ was so spiritualized by the purity of His life that every atom of His flesh, every drop of His blood, was harmoniously controlled by the Soul and Spirit of the Master. And who would venture to challenge that statement in view of those things that we are now beginning to understand through the study which science is making of the possibilities of "metapsychic law?" Of these modern discoveries Philip is well aware. He appeals to our own knowledge of the facts of psychic or metapsychic law and we, knowing from our own experience the reality of these phenomena—such matter as 'materialization', 'de-materialization', the production of 'apports', tangible bodies, lights, and perfumes,—all, as it were from void space, are bound to admit that the analogy between these 'miracles' of his story and the actual occurrences of our own time, is so close as to constitute identity.

If we take the view that the purpose of Christ's mission was to overcome death and to bring immortality to light we see nothing either irreverent or irrational in supposing that His method was to demonstrate the possibility in all men of a mastery of the flesh by the powers of the spirit (or soul) by the most practical means, namely the proof in His own person that, as a son of man he could exhibit in various ways the achieved results of such a power. And in this way a motive is supplied for His constant performing of miracles—a motive, we think, more honouring to Him than the assumption that they were designed to attract listeners to His discourse, or keep alive a sense of His authority as teacher.

In the light of modern analogies there is nothing incongruous to reason in the belief that the Master could and did, at will, dissolve into their finer substance the material particles of His flesh; and the more vital elements of the

blood would, we think, be the most ready medium for the exhibition of this power. The ætherialised substance being amenable to His will, might re-condense in any symbolic form and there is a hint here of the real nature of many of the Graal mysteries. There is no fixed boundary to the marvels of the science of the spirit: no halfway house in which its students may take shelter against the awe of the unfamiliar or incomprehensible. The powers of the spirit are limitless and in Jesus those powers were fully incarnate. Therefore the Miracle of the Sangreal is no more impossible than any other miracle of the borderland between spirit and matter which our modern science is now engaged in exploring with reverence and great attention.

Reason must, in the end, bend herself to the study of things mystical, and when she does this, the era of materialism will be near its end. Superstition will die. And all the evils to which these twin monsters have given birth will perish with their begetters.

Now as to the story of the catching of the blood of Christ in the chalice by Joseph. Is there anything inherently improbable in this act? The answer is 'no'. The records of religious faith attest that much virtue was attributed to the blood of a prophet. It was from old time a custom to preserve such blood, for the virtues that it was believed to possess. There is at the present day held in the repository of a bank in Beyrout a very ancient phial containing the blood of one said to have been a great prophet or teacher and to this a value is attached which would equal that of a renowned gem. The Christian Church has always given a high place to reputed relics of the blood of Christ and His saints, and again the idea of mystic virtues of healing is attached to these. Glastonbury is the home of one of the most definite traditions of this kind. As held in the monastery, the story was that Joseph brought with him two little silver flagons, one containing the Blood, the other the Sweat, of Christ, and that these were buried with him in his tomb at the forking of the paths on the south side of

Sketch of the SANGREAL Emblems in the mediaeval glass at St. John's Church, Glastonbury.

Tho Rood is in Green: the phials or cruets, and the 'guttæ' of Blood and Sweat are untinctured. Over the Shield is a red Rose pendent and above this two English Roses, one red (shaded), the other Blue.

The rest of the glass is fragmentary, and constructed of odd pieces collected at some more or less recent period. We find the Emblem of the five-petalled Rose also in the Chapel of the Saint-Sang at Bruges.

the Ecclesia Vetusta. The symbolic phials are depicted in the mediaeval glass still existing in the south chancel window of St. John's Church in Glastonbury, and the same may be seen carved on a stone shield in the parapet of St. Benignus' church. Both are associated with the Rood and in the case of the glass, the Rosa Mystica spreads its blood-red petals over the shield. Philip frequently uses the symbol of the Rose in speaking of the Sangreal Jewel.

An eminent student of Graal legends has pointed out that the story of Philip brings out the really Christian elements of the myth whilst discarding the pagan. The Stone, the Rosy Light and Incense perfume are the three leading characteristics of the true Sangreal tradition in its earliest known form. At Glastonbury, the legend of the Incense has survived through the ages and is associated with various episodes in the history of the religious house and the coming of holy men. Strangely enough, it reappears in our own day. The 'Churchman's Guide' speaks of it as a matter of actual experience as late as the year of grace 1910. About that time an article was contributed to the 'Daily Chronicle' in which several instances were noted of the observation by visitors to the ruins of a beautiful fragrance of incense-like character, the source of which has never been detected. There is a good deal of independent testimony to this phenomenon, and it has become a matter of special interest to numerous visitors and pilgrims to this ancient shrine.

Philip has not thought it fitting to incorporate the full explanation of the Mystery of the Sangreal in the text of his Gospel. In his own words which we will here quote, he says:

> "It is meet that this mystery should be understood, but ye shall not embody this in the Gospel; but, taking a fair sheet, I shall write thee in plain words the mystery of the Sangreal. This I must give thee, and also the reason for the faith of Arthur in the Holy Cup: for from him was it sent back into the World."

Faithful to his promise, he has attempted the elucidation of the mystery as the following record will testify. To what he has given is added some further comment by other scribes received through the same hand. These will be distinguished by initials at the commencement of the several paragraphs quoted. Philip says:

"My Brother, I would that ye would now permit me to speak of the mystery that lieth at the root of this tale of the precious Blood of the Christ. This must ye take as a separate tale from the Gospel for this concerneth what went before the Christ and what shall follow after Him and shall remain for all time."

"Now I would have you know that the precious Blood of the Christ is one of the many symbols that have been given to the world from the early time that was since the beginning. This is the symbol of the Feast that giveth life again to him that hath been exhausted by his toil. The Vine is the symbol of this; but the Vine can but represent the body, and to the soul it giveth no refreshment but rather, confusion. But this is the Blood of the God,—the Life that cometh from the great Force that lieth behind.

"In olden days, and still in some lands where man is yet but a beast, it is believed that the blood of another man can give double strength if it is drunk, and that the blood of a fighting man can make a warrior. Thus ye see that this sign hath been given from olden time.

"And when the symbol of the Feast was given by the Christ, this also was taken by those that followed Him as a sign that was the same as those that had gone before.

Of The Act Of Joseph

"Now ye know, for I have told you this, that there be some that seem alive as other men are, but who can travel from their bodies and for a time become as spirits such as we: but unlike us, these can enter again into the body and become again living men. Such was my dear Father from the first. When he attended to his earthly business and

work, he was as others are, though not with a good memory for those things that concerned the daily life of those that were with him.

"But at times would he leave his body. And after his return would he become inspired and speak as one that had penetrated into the world that is the outside fold of this world.

"Thus when, in his great agony, he came forth and stood by the Christ as He suffered, the spirit of Joseph escaped from his body and in the spirit he did those things which have been told you.

"He took the Blood in the Cup and brought it to his house and he held it there until it was taken to our side and converted into the Stone as I have said. But of these things could he carry no memory with him. He would move about, doing his tasks as if he were in a dream. Yet was he not in trance.

"So it was after that the Christ was taken from the tree that Joseph, having taken the Blood from the side of the Christ, went in spirit to his house and there laid the cup. But in a moment returning to his body, he fulfilled those offices of which I have told thee.

"Joseph knew that he had done this thing: but none had seen this except John who, from where he stood, could see the foot of the Cross. John hath testified to all of us that he hath seen this take place.

"Ye see then that from the beginning this Graal or cup was a reality and yet no reality (*i.e.* a reality spiritual but not material). It was manifested only at such times as we knelt in worship, or when a great difficulty had arisen in our company. Thus it was a stone and nothing more when it slept: for it was necessary that the Spirit should enter into it if it should give forth the light and the sweet savour.

"And this cannot be done unless the souls of men are stirred so that they give forth the radiance of their life within, to meet that other Radiance that cometh from without.

"Thus must ye see that that which Joseph hath told you is true in all points: for his spirit hath done the thing that his body could not have done. And thus ye will see also that the Holy Cup is a reality, and yet in your sense not a reality: for only at certain times, when need is, can it manifest itself. And now ye can understand in part the mystery of the tales of Arthur. Ye know that there are seasons when one cometh into the world that is lesser than the Christ, but yet hath in him the same properties. So were the Three Messengers. So also were the Prophets. And all that have the gift of seeing and hearing beyond this world have some of this property also.

"Now Arthur was a man and a king; and also was he one that came forth from the Great Force that is behind. He, Arthur, knew the whole mystery of the G aal: for it had been revealed to him—or rather, he had come into the world with this knowledge. He knew that the Blood did not exist on earth save as a symbol: and that for the shewing of it there must be a service or a sitting of those that believed, so that they should give out their spirit and thus call the Spirit unto them.

"But this knew none of this knights save Galahad. For these, having the beliefs of the Christ deep in their hearts, had also those beliefs that went before Him. Thus ye know they took symbols for themselves the which had been used in my country of Greece and in many others as well. And taking all these at the teaching of Arthur, they built up a goodly company in which there was all knowledge of this mystery except the knowledge of what Arthur was and of what could give the manifestation of the San Graal.

"Ye have reminded me that this Stone was a real jewel in the earthly sense. It was brought to Joseph by the Spirit of the Christ Himself. That is why it is so precious: for where the spirit is, It leaveth something of Itself. The Spirit is not matter as is the body of a man. The Spirit is a mass of infinitely small atoms (as the grain of mustard seed) each of these having an inner life of it own. Where the Spirit

is, there must some of these lives be scattered. And if the Spirit so wills it, more may be given to anything that is precious to it.

"For what ye call life is indeed the Spirit only; and without the stirring of that spirit can nought be accomplished on the earth or in the heavens. And that which is called the Spirit never dieth but re-createth itself as doth the year in the opening of the spring. Ye see the symbol of this in my own land in the Death of Narcissus.

"And again ye see it in the tale of the San Graal when the Maimed King cometh to life again: for this is a truth that lieth at the root of things and ye must see that it is manifested in one form or another at all times. The Maimed King, who is of the type of Narcissus, is the symbol of the winter that is robbed of fertility. That is the wound from which he fainteth.

"Ye have now the interpretation of that which I gave you when I said: "Thus is the Blood of Christ below the ground: it is the Body, Soul, and Spirit." The Body is the Stone: the Soul is he that awaketh the Stone and giveth entrance for the Spirit. Thus have ye again the Trinity: the Stone which is but matter: the Soul which is the soul of Man and worketh through the Mind: and the Spirit that entereth in at the calling of the Soul." I have given thee the tale of my dear Father. I would that you should know from this that what is unseen by you may nevertheless be present and of a greater essence of reality than all things visible to your eyes.

"For this reason it was *true* that the Blood was taken from the side of the Christ, though none saw it but he that had this mission laid upon him.

And this Truth hath been manifested in my presence many times: for the Stone, when carried in the robe of Joseph was but as other stones: having in it a life such as is in all things created: but not a spirit. From time to time this was seen in vision but not by mortal eye. When the Stone was at last set in a golden Cup,* the Brother that was called

Petrus saw this also: but he was the only man to whom this vision was given *in substance*. Several have seen it but as a vision. I speak of those who saw the Christ rise from the cup* ere the Blood was turned to Stone. John did not see the figure of the Christ: but he was the first that saw the glow of the Rose and smelt the sweet savour."

(Joh.) "There is a necessity in the human soul which requires nourishment in order to keep it alive, as the body needs food. This need of the soul is the desire to *know* the fundamental truths and meaning of the Universe. As the brain of man becomes more and more alive with the development of the intellect, this need becomes more acute. But as there are veils which must be drawn between the folds of the Universe, there is always the necessity for the Symbol, which sets the mind and soul in a state of placidity so that it may gain a glance at the inner truth.

"The religions of the world have existed through symbols. The man who denies his God and refuses to look outside his own conscious mind is he who has cast away symbols—has thrown himself back into the darkness and refused to look through the windows of his soul.

"Christianity had no need of symbols whilst the Figure of the Christ was among the people: for Christ Himself was was a symbol of the God behind. But when He was drawn back into the greater Light, then for a time there was darkness: and a new light was needed in order that the Faith might not die completely. For Faith cannot live on tradition or history. There must be a tangible or visible sign, if it is to endure.

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*(Note. It is clear that the tradition of the catching of the blood of Christ in a cup or chalice was believed in the early church. Not only do the many accredited relics of the Holy Blood attest this, having the Church's warrant, but in the earlier type of Rood or Crucfix the Chalice appears as the extremity of the feet of the figure of Christ and the blood falls into this. Such for example may be seen in the great Rood of Lucca Cathedral.)

"The Feast of the Eucharist was the symbol suggested by Christ Himself. But in the founding of the Church after the Apostles had taken counsel among themselves, much was added to the plain and simple feast that Christ had intended. Christ had intended that water should stand upon the Holy Table: but in the new ritual, wine was substituted for water. Any service or ritual which centres itself around a symbol has the power to withdraw the veil from the inner fold of the Universe for a moment.

"So the Ritual of the Holy Sacrament is *actually* the presentation of the Body and Blood of Christ upon the table, even if the moment in which the Life-Light enters be infinitesimally small.

"I have told you what happened at the Last Supper. The Christ took the water that was upon the table and drank it. He did not forbid the disciples to drink the wine that was set before them. The symbol of red wine seemed more fitting to the ritual: and as, at that Last Supper, wine was upon the table and all but the Christ drank of it, the wine was taken as a symbol of the Feast from the first foundation of the Christ.

"Wine was then allowed . . . but I must speak of the San Graal and of that moment when Joseph took the Blood from the side of Christ. The Blood that flowed from His side was Life and it is the symbol of Life. It is a symbol even greater than the Bread and Wine: for it is a part of the Greater Life that sent Christ into the world.

"I have made it plain to you that action need not be visible. It may be mental. In moments of great emotion, Thought may create a reality greater than action can. I have tried to shew you the power of the Symbol also.

"Joseph would not have been permitted to come to the side of the cross and take the flowing blood in a vial: but his agony, remorse, and emotion were such that he created the possibility for himself. This gave him the *actual vision* that he carried with him to his dying day. He had taken the Life-blood from the side of the Christ: and when he

was sufficiently concentrated in his thought, he could make of it a material and visible thing.

"I want to shew you that again, in his thought, he created the Stone which stands for the Graal now. It is buried in the Abbey of Glastonbury. The crypt wherein the Cup was laid carried the emotion and thought of Joseph, and with it, it carried also LIFE;—a fragment of the Greater Life behind.

"The Symbol of the Stone has great significance. Joseph knew that he must go forth on a mission and leave Judea. And it troubled him to think that this most precious treasure might be lost if but one drop of the Blood sealed in that Cup should be spilt. This worked upon his mind. And thus, with prayer and faith, the miracle occurred a second time. His thought took an enduring form in the Stone.

"The Stone again is a symbol of Life and of Wisdom. The Philosopher's Stone and the Graal Stone are one and the same. The Graal Stone held the Life that gave it the power to glow. But after the time of the early Christians, faith had become dimmer, and men returned to the more material uses of the Stone. They sought material gain from the symbol as they had in pre-Christian times.

"This gain was not yielded to them because, when Thought has created a visible Substance it can give forth benefit which will help the mind and soul or may also damage them as the case may be. But men need not look for material gain from that which is created from the intangible.

"As to the antiquity of the symbol of the Stone, I would first speak of the Stone carried in the Graal Ritual. Here the Stone lost its full significance. It was carried as a symbol of Life: but was regarded more as a symbol of Living Wisdom than as the actual Blood of Christ.

"In the search for the Graal Cup there were many disappointments and none but Arthur and those at Glastonbury knew the actual circumstances. And none of those who sought for the Graal thought that a Stone contained a morsel of the Life of Christ.

"This belief had nothing to do with the Stone of the Ritual, which was carried merely as one of the wonders vouchsafed to the world by God. All ritual must deal with Birth, Death, and Resurrection. Christ and His Birth and Death all fit in with the pre-christian beliefs; and in this birth, fertility and death take part. Christ was sent into the world to fulfil His course as all men must. His birth, death and resurrection represent the seasons. And the Graal Ritual did not depart from tradition which had been there since the world began.

"I wish to remind you that in speaking of the Holy Graal, you must not confound the Stone of Joseph with the Cup of the Last Supper. That cup had no special life-force in it. The Graal Stone is Life itself.

"The Cup of the Last Supper is not imbued with Very Life. It is a holy relic and it carried with it much of the human and Divine association of the Christ. But it had not the actual living quality that was the central Mystery of the Stone.

"The life in that Stone corresponded in its visible form to the life and mind of Joseph while he lived: and all through the history of the miracles it performed, it depended on some human medium through whom It could manifest itself.

"Speak of the San Graal as a Thought and an Emotion so strong that it created a tangible and visible Sign which, holding actual Life, could live when the human being in its neighborhood was able to take on its conditions."

* * * * *

(B.W.). "The spiritual signs which come into the world come of necessity in material shape. This has been the case throughout the ages. Faith creates the force which makes it possible to give visibility to what is completely immaterial. Therefore Joseph, devoutly believing that he preserved the precious Blood, by reason of his perfect faith and simplicity gave sufficient power to the Spirit to create its symbol and make it partially visible to the eyes of men. 'Partially' I say; for, as I said before, the Blood of Christ was not taken

from His side in a cup by Joseph but rather was it dematerialized and carried to his house, where it appeared in the shape of a cup and afterwards of a stone.

"The glowing of the Holy Grail and the sweet odour of incense is purely the work of faith. The material is there—not permanently but as an evidence of faith it shews itself from time to time.

"There is a gold chalice of great antiquity at Glastonbury and there are five stones set in it as you have been told. This centre one is capable of taking on it the qualities of the Grail: and, further, it *is* the actual stone carried by Joseph from Jerusalem to England.

"Joseph was one of the original mystics who could externalise his soul-body without consciousness of the change that had taken place. This could scarcely be called a dream: for in a sense it was actually accomplished. I find it difficult to express the exact conditions. The spiritual world is so closely knit into the material that the two are difficult to unravel.

"The body and the soul of man are one and indivisible while he lives, and yet one carries on its existence without the consciousness of the other. This is a symbol of the two states which are called the condition of being alive and the condition of death. The two are indivisible: for a man is dead and alive at the same time. His soul may pass out of his body without having any consciousness of the fact."

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(MFA). "The Holy Grail represents that portion of the Christian mysteries which are centred around the Cup. This Cup typifies the human vessel which contains the holy Spirit of Life that is able to heal. The legend depicts the coming of the Cup to the West, there to assist the working out of human destiny by means of its life-giving power. It creates in mankind a metamorphosis by the gathering together of those who are willing to be changed by the attainment of an entirely new form composed of finer and subtler matter responsive to a higher mode of living. Nothing can hinder

this change when once it is really started. Thus may the Resurrection Body be formed. From the outward form it is increasingly developed as the change in substance is gradually attained: thus leading to the evolution of a new vehicle in which a future humanity will in due time incarnate.

"The way being shewn by One alone, the sincere effort of a few will make this further step possible for all and the higher mode of existence will then be attained. To the possessor of this Immortal Body, realms of bliss lie open. None may mar or hinder its work when once it is fully and perfectly formed.

"As the soul surrenders itself to the almighty Truth it becomes able to reveal this Truth to others and to be of service in the outer world. Inner mysteries of Being are unfolded and it becomes possible to visit realms within realms at will; the Central Self attaining union with the Divine Self that is without Beginning and without End, Whose power is our power when once our will is thus at one with Itself.

"Deep in the soil of Avalon reposes a mighty stone. Under this stone rests the Graal in the place where it was long since laid to await the return to earth of the faithful and their work and to become the Blessing that it should be. None may hasten the time; but when that time is ripe, the revelation shall arouse the world to that higher mode of living and those powers of darkness which have so long triumphed over Good shall be destroyed: and for those who have had strength to withstand their forces shall support be found which shall enable them to overthrow their evil effects in the outer world."

Appendix IV.

ON THE TIME OF THE CRUCIFIXION. AND OF THE PASSOVER FEAST.

There was great difficulty in obtaining from Philip any clear statement as to the day and hour of the Crucifixion. Finally Johannes came to his aid, and in a writing dated June 4th, 1926 he says:

"The crucifixion took place about three o'clock in the afternoon on the *first* day of the Passover. It was very early in the day that the Christ was taken before Caiaphas and it was between twelve and one o'clock that He came before Pilate. Therefore it was barely possible to take Him back to the prison and scourge Him before He had to begin the journey to Golgotha. I have listened to Philip and wished to set this right. Now you know the time at which it all happened. The prisoners arrived at Golgotha about three o'clock. It was almost four before they were actually raised on the cross.

"It is quite true that executions were not carried out during the Feasts. The urgency of this one for fear of riot was the cause of its being carried out so rapidly. It was the action of the priesthood who were all-powerful in any matter of religious trouble. When it came to civil crime, the matter was quite different. This was an exceptional case. The thieves were taken to cover the notoriety of the execution of Jesus. In the ordinary course of events they would not have been taken out before the nine days were ended."

Johannes was asked to explain the 'nine days.'

"I spoke of the Passover in the sense that there were five days of the Feast, two of preparation beforehand, and two after, during which the feasting in private families continued. To us it was the nine days' Feast."

'On which day was the Lamb sacrificed?'

"On the third day (of the nine)."

'Philip said that five days remained after this.'

"He was speaking of the Feast as I have told you—not of the actual religious ceremony."

'Would you please describe the preparations you speak of on the first days?'

"The preparations were, the Preparing of the Lamb and the Bread for the first day. There were a number of small ceremonies performed within each household before the Feast took place: the dividing of entrails: the arrangement of the fleece which was hung, in my day, inside the door of the house to greet the guests as they entered."

Appendix V.

OF THE DIFFUSION OF THE HOLY SPIRIT OF CHRIST.

(C). "I have this meaning, given to one that spake, but not with ye before.

"Christ, in the time of His bitter anguish, did cry out, not for the pain of the body, but for the Spirit's bitter woe. Parted was It in many pieces and these did make the entry sure for the Holy Ghost when It did descend upon those that did follow Christ.

"Ye do know the Word that now be in the Holy Writ:

"THEY PARTED MY GARMENTS, CASTING LOTS."

"That was but the sign of the parting of Christ's spirit: and it was amongst the soldier, the people of the Western world, that It was divided thus."

"This meaneth that the Light of the Faith would to the West be borne."

"Christ did in His Essence to the Father go, but much from His Spirit was ta'en so that the simple brethren would have the power to bear the message to the generations of men. It was not the body's sacrifice. It was the Spirit's loss that made of that Death the holiest and highest."

Appendix VI.

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OF MARY THE MAGDALENE AND MARY OF BETHANY, THE SISTER OF LAZARUS AND MARTHA.

It will be seen that Philip's narrative allows no confusion between the identity of Mary the Magdalene and Mary the sister of Lazarus. But according to an ancient tradition accepted by many of the leading fathers of the Church from the time of Tertullian onwards these were one and the same.

The blending of the two personalities is to be inferred from the passage (appearing in brackets in our authorized version) which heads the xith chapter of St. John's Gospel. Here we read:

> "Now a certain man was sick named Lazarus,of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment and wiped His feet with her hair, whose brother Lazarus was sick)."

The woman in the Galilean city 'which was a sinner' of whose ministration to Jesus we have an account in St. Luke vii. 37-50, seems clearly to have been the Magdalene as the next chapter deals with her cleansing. This anointing by Mary the Magdalene took place in the house of Simon the Pharisee, according to St. Luke's account.

Philip's version of the story does not specify the place or district where it occurred but he says that it happened not long before the time when his Master suffered. It has been held of course that there were two anointings, the first early in Christ's ministry the second shortly before His betrayal. Philip would only know directly of the second as the first would have been before he joined the company of Christ.

Our translators, following the well-planted tradition, have used the name of Mary Magalene in their table of contents. But there has always been a current of opinion that the

sister of Lazarus was not the Magdalene. To accept the traditional view it would be necessary to suppose that Mary, owing to her sinful ways, had been cast out of her home in Bethany and had travelled afar to live in Galilee but had been later reconciled to her kindred and received again by her brother and sister.

With all respect for genuine tradition, we must bear in mind that this is by no means the only case of confused identity due to the bearing of the same name by two or more persons; and this has led more than once to an assumption which has hardened after a while into a tradition generally accepted. Such was the case with Philip the Evangelist whose missionary labours have been sadly confused with those of St. Philip the Apostle.

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Appendix VII.
ON THE HOUSE OF THE LAST SUPPER.

* * * * * *

Philip speaks with certainty as to this house with the upper room having been that of Joseph of Arimathea, whom he calls his 'Father' in the sense that he, Philip, was afterwards one of the missionary band of which Joseph was the leader first in Aix of Provence and later in Britain.

But here his story is in conflict with a well-accepted tradition of the Church, of venerable antiquity, which ascribes the ownership of this house to the father and mother of Mark. Epiphanius records that it was situated on Mount Zion and that it escaped the destruction of Jerusalem by Titus. It has been considered as the one house remaining which can be identified in connection with the Gospel narrative, and after the crucifixion it became the general place of assembly for the disciples. St. Cyril and St. Jerome accept this tradition.

It was in this house that Jesus appeared to the disciples, and it was also here that the Holy Ghost descended at the Pentecost. We are also told by the writer of Acts. xii that St. Peter on being delivered from prison by the angel, made

his way to the house of Mary the mother of Mark, where many were gathered together in prayer.

There is no necessary inconsistency between the two stories if we suppose that Mark and his mother were residents and perhaps members of the household of Joseph a wealthy man; and he either their landlord or employer. The early converts to Christianity were most of them persons in a humble position in life.

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Appendix VIII.

THE MYSTERY WORDS

(1) Ref. to p. 133. THE MYSTERY OF THE HOLY TRINITY *(as given in the 'Pistis-Sophia', a Gnostic Gospel of the Second Century A.D.)*

*The Fatherhood (PATROTES in the Mystery.)
†The Fulness (PLEROMA in the Mystery=The Christ.)
**The Great Consoler (MEGAS PARAKLETOS in the Mystery.)
All these are held to be present in their fulness in the person of Jesus Christ. Their co-equal nature is indicated by the mystery number 1059 which is the same for all.
††That is, the descent of the Holy Ghost, which was the liberated Mind of Christ, could not come about as long as He was in the flesh.

(2) Ref. to p. 146. THE MYSTERY OF THE BROKEN BREAD *(In the Greek Eucharistic Rite)*

*In the Greek mystery ARTOS (The Bread) is called KLASTON (=Broken) and each have, by Gematria, the number 671, being a multiple of Eleven; And 'TO KLASTON' (The Broken) has the number 1041 which is that of SOMA=The Body. It is a beautiful and perfect symbolism.

A= 1	K= 20	T=300	S=200	
R=100	L= 30	o= 70	O=800	
T=300	A= 1		M= 40	
O= 70	S=200	K= 20	A= 1	
S=200	T=300	L= 30	1041	
	O= 70	A= 1		
	N= 50	S=200	HO = 70	(The Bread
671	671	T=300	ARTOS =671	Ever-Holy)
		O= 70	AEI = 16	
		N= 50	HAGIOS =284	
		1041	1041	

Appendix IX.

ON THE TRANSMISSION OF THE WRITINGS

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Two quite distinct functions are involved in the reception of the memory and knowledge of the Past Experience of the Race which subsists in the eternal Treasury of the Over-Mind that records and co-ordinates the whole history of Man and decrees his further progress on the basis of the lessons he has assimilated from past experience.

These two functions are sometimes found together present in one and the same individual. We term such individuals 'mediums'. The two functions are however, more commonly to be noted where there is a mental or spiritual association between two or more persons acting together in full accord. Where this obtains in the truest sense, there will be exemplified the truth of the saying of Christ "Where two or three are gathered together in my name, there am I in the midst of them" (Matt 18.20.) and again "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14.26.). Our acceptance of these sayings is no mere reverent adhesion to the words of a beloved Master, in faith but without understanding. It is the acceptance with full understanding of a scientific verity proved by experience and given with complete intellectual assent.

Now as to these two functions needed for the Visitation of the Spirit of Knowledge and Remembrance; one is mental, the other physical. One is unmanifest, the other manifest through the bodily organism. Membership of the physical kind, in which we must class the power of the hand to write unconsciously messages inspired from a discarnate source, is a natural gift and has nothing to do with the

personal character of the agent. The agent is just a channel for the transmission of spiritual forces of an independent nature.

The mental function, on the other hand, depends upon the presence of a definite attitude of mind on the part of one or other of those engaged. With this mental predisposition, there must be associated a certain emotional element, of the nature of spiritual enthusiasm for some well-marked ideal. This creates the channel of 'mental sympathy' needed for the true invocation of the Knowledge that lies in the Mind of the Spirit. Such a spiritual enthusiasm was present when the monastic Memories were recalled and were able to find expression through the hand and to some extent also through the brain of the medium employed. But that medium consistently asserted that without the association of the one co-worker who brought the contact with the Memories of the Abbey of Glastonbury, he could get nothing of the special subject-matter which could contribute to the fund of detailed knowledge available when both were present and the accord of purpose was actively at work. In precisely the same way, Mrs. Dowden from the first has declared that she could not get a word of Philip unless Mr. Bond was present and touching her hand. She has again and again stated her conviction that in her case, a "dual mediumship" must be recognized, and her sitter will always color the communications in a specific way.

BIBLICAL REFERENCES TO WRITINGS RECEIVED BY INSPIRATION

In the scroll of prophetic utterances chronicled in the Old Testament, we should not expect to find much in the record suggestive of the reception of script directly influenced by spiritual agency in an unconscious or 'automatic' manner: for the simple reason that unless the 'prophet' were also trained as a scribe, he would be more likely to receive impressions by audition or by vision;—as we should say, either clairaud-

iently or else clairvoyantly. In a nation unschooled, in which a large majority would not have learned to use the pen, the idea of an involuntary use of the hand for spiritual communications would not readily or naturally occur.

Nevertheless, we can turn to Scripture for a precedent for this type of spiritual communication. In II Chronicles. 21.12 there is mention of a writing which comes to the disobedient king Jehoram, seven years after the death of the prophet Elijah. As we learn in II. King 3-15, his ally Jehoshaphat, King of Judea, had sought the aid of the prophet Elisha when there was danger of their company being delivered into the hands of the King of Moab. Elisha asked for a harpist, and as this minstrel played, the hand of the Lord came upon Elisha. And turning now to the reference in Chronicles we find this: "And there came a writing to him (Jehoram) from Elijah the prophet, saying: Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father. . . . but hast made Judah and the inhabitants of Jerusalem to go a whoring. . . . with a great plague will the Lord smite thy people, etc." Clearly here the expression 'the hand of the Lord' represents the power given to write the prophetic scroll. And it is not written as the record of a voice heard, or a vision seem, but as the power of the 'hand of Jehovah'.

Again, in I Chronicles. 28.11., David gives to his son Solomon the pattern of the Temple that he is to build. This is 'the pattern of all that he had by the spirit' (v. 12) and in v. 19 David makes this declaration:

> "All this the Lord made me understand in writing by his hand upon me, even all the works of this pattern."

And in ch. 29, v. 16, David, praising God for the offerings given for the Temple, says: "All this store that we have prepared to build thee an house for thy holy name cometh of thine hand and is all thine own".

It is possible that the narrative about Moses in Exod. 32.15 of the making of the two Tables of Commandment is to be interpreted in a similar manner; but here the inspired art of

the stonecarvers Bezaleel and Aholiab is brought to his service for the cutting of the Table, (ch. 31.2-6) and when Moses comes down from the Mount with the two engraved Tables in his hand, it is seen that they are written on both sides: and the writing is the writing of God, graven upon the tables.

Bezaleel and Aholiab are mentioned as being inspired. Bezaleel is filled with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. . . in the cutting of stones, etc. He is commissioned to make the Tabernacle of the congregation, and the ark of the Testimony, and the Mercy Seat that is thereupon, and all the furniture of the tabernacle. We may conclude that the Two Tables of the Testimony are part of his work for Moses.

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